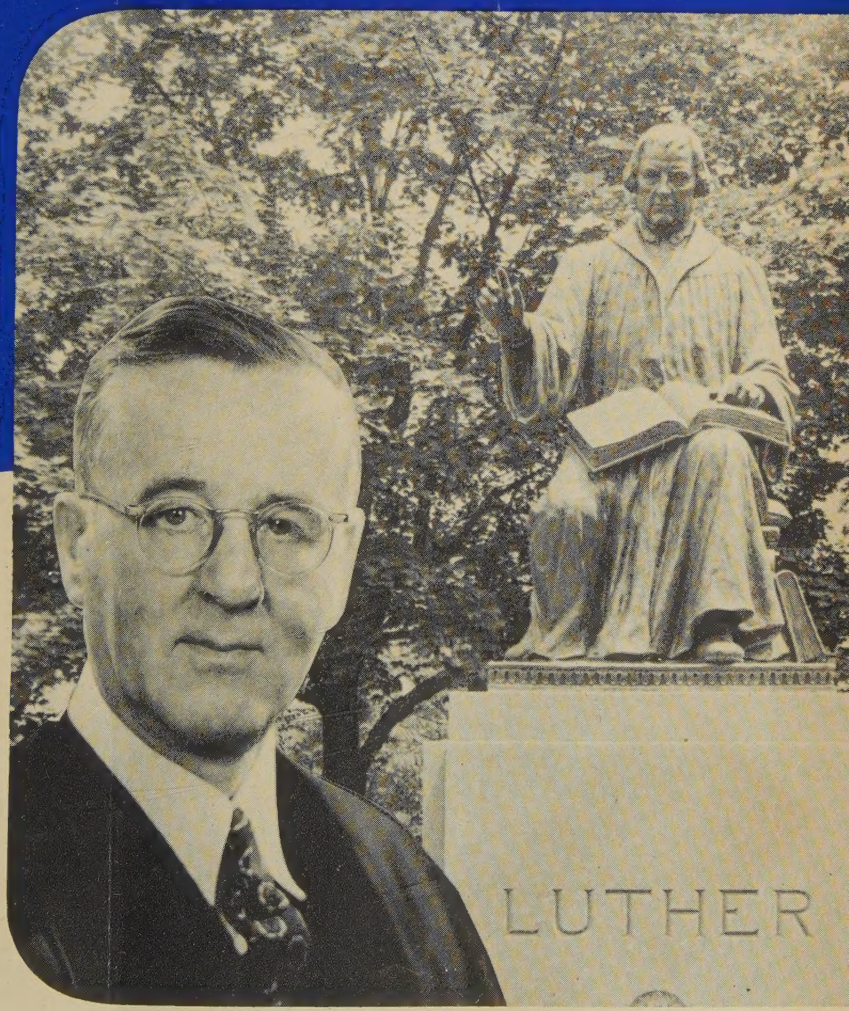
The LUTHERAN



INAUGURATED AT SEMINARY

Dr. Harry F. Baughman becomes Gettysburg's eighth president

ol. 34, No. 5

OCTOBER 31, 1951

10 CENTS

No Lights

WE WERE SITTING AROUND the supper table when the lights went out. We hadn't the slightest idea it was so dark outside. No moon, no street lights—total blackness. We sat in silence for a moment, expecting the lights to go on again. But they didn't.

As we sat quietly, the children began to whisper. Soon the street lights came on, but not our house lights. Thinking the trouble might be in our own fuse box, I made my way through the pitch-black hall.

The light of a match proved the fuse plugs good, so I began my trek back towards the kitchen. As I stumblingly found my place at the kitchen table I said, "We have to have some lights. How about those candles the children used for the party?"

"They were taken to the church last week," my wife replied.

So we sat waiting in the total blackness. Then Martha—our five-year-old—broke the silence. "Daddy, is it dark all over town?" she asked.

"Yes."

The child continued. "I'm glad other people have lights. It's real bad not to have lights." She paused a moment, then pursued the topic. "Daddy, does everybody have light?"

"Yes, darling, almost everybody in America has light—electric light, but not the Light of the World, Jesus."

"Why don't they, Daddy? Don't people tell them about Jesus?"

"Yes, some do."

"Why can't we tell about Jesus to everybody?"

As the lights flickered and then flashed on to stay, I found myself answering "I don't know." For I knew that the Light of the world is far more useful, more radiant, more precious and more dependable than Edison's wonderful discovery.

—ROSCOE BROWN FISHER

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COVER PHOTO. The statue of Martin Luther on the Gettysburg Seminary campus provides the background for Dr. Baughman, who was inaugurated into his new post on October 4.

THE CHURCH IN THE NEWS

Protestants erupt

For a dozen years Protestants in the United States had been heating up to a slow boil on the question of their federal government sending a diplomatic representative to the Vatican. Last week they blew the top off the boiler where their indignation had been simmering.

Loudly and persistently Protestants had warned the White House against appointment of an ambassador to the Vatican. They said it would be a major victory for the strategy in infiltrating American political life with Vatican influence.

While Myron C. Taylor had been "personal representative" of the U.S. president at the Vatican (1939 to 1950), practically every denomination at top-level conventions had expressed stern disapproval. The most prominent leaders in Protestant affairs had visited the White House to register their opposition personally. In late autumn of 1950—when talk of a U.S. Vatican embassy was in the air—Protestants barraged the White House and Department of State with a thousand letters of protest a week.

MYRON TAYLOR AT VATICAN
Ambassador Clark comes next

All this expression of Protestant conviction was disregarded on Oct. 20 when President Harry Truman nominated General Mark W. Clark as first U.S. ambassador to the Vatican.

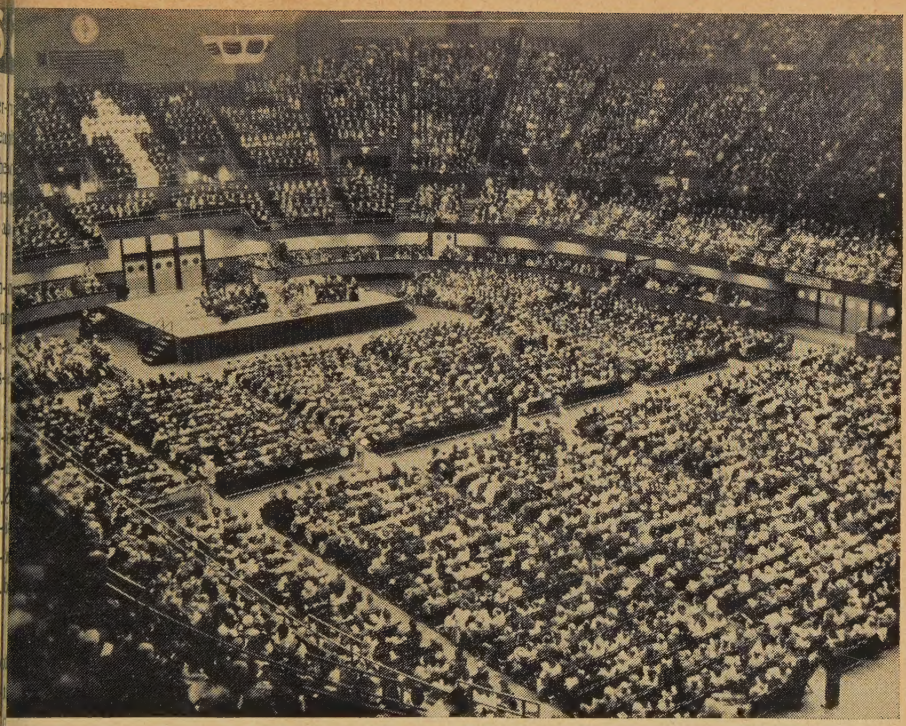
There was a good bit of doubt in Washington that General Clark would be eligible for the Vatican post, because U.S. law bars military men from civilian positions in the government. A special exemption by Congress would be required.

Timing was bad

Choosing the afternoon of Oct. 20 to announce the Clark appointment as Vatican ambassador looked like shrewd planning. That afternoon the U.S. Congress was closing up its 1951 session, and wouldn't be back in Washington until Jan. 8. There would be nearly three months for public opinion to quiet down before the Senate would be obliged to act on the appointment.

But President Truman had overlooked one item on the calendar. Reformation Sunday was coming on Oct. 28, and would be observed in almost every U.S. city and town. In at least 200 cities some sort of all-Protestant meeting had been planned. Mr. Truman had given Reformation Sunday orators some made-to-order material for alerting Protestants to danger threatening their religious liberty.

Reformation Sunday in 1951 may have lifted a tidal wave of Protestant determination that would reach the U.S. Capitol forcefully by Jan. 8.



PROTESTANTS GET TOGETHER
There were 12,000 at Kansas City's 1950 Reformation Sunday festival

horus of dismay

Within a few hours after the Truman ppointment of a Vatican ambassador, zens of Protestant church leaders of the nited States had expressed sharp disproval.

¶ "I hope and believe this unwise proosal will be opposed by the great marity of fair-minded Americans of every eligious conviction, and will be either ithdrawn or defeated in the Senate"—ENRY KNOX SHERRILL, *presiding bishop f the Protestant Episcopal Church and resident of the National Council of hurches.*

¶ "I regard the appointment of an merican ambassador to the Vatican as a reach of the American principle of sepration of church and state. It clearly gives preferential status to one church over all others. It is ridiculous to pretend that this diplomatic recognition is being accorded to a tiny secular state. All the world knows that the ambassador is to be sent to the Pope as a powerful religious leader. I hope the United States Senate will rebuff this assault on historic American principle"—FRANKLIN CLARK FRY, *president of the United Lutheran Church in America.*

¶ "I regret and I believe the President will regret this unwise, unnecessary, and un-American decision"—G. BROMLEY OXNAM, *Methodist bishop and a president of the World Council of Churches.*

¶ "Such official diplomatic recognition of one church by our government is deliberately to flout the expressed wishes

and deeply held convictions of most Protestants"—EUGENE CARSON BLAKE, *chief executive of Presbyterian Church USA.*

Others said the appointment creates "a national emergency" . . . is unconstitutional . . . a tragedy . . . "politics as usual" . . . a victory for the Roman Catholic hierarchy in "exerting pressure on our government to secure additional prestige for their church."

Following the Clark appointment, Dr. Fry and Bishop Sherrill were the first churchmen to seek a personal interview with President Truman to register their protest.

Vatican will have fleet

There was a time when Roman Catholic popes were powerful political rulers, and sent their armies to war. By 1859 the area of Italy ruled by the pope had been cut to 16,000 square miles, and in 1870 the Italian government took that too.

Mussolini in 1929 gave back to the pope the sovereign rule over a patch of land—108 acres—known as "The State of Vatican City" which includes the Vatican palace, museum, gardens, and St. Peter's basilica. To this state 43 nations send diplomatic representatives. (Pakistan, the 43rd, signed up this month.)

Last week the Vatican was completing plans to establish a merchant fleet. Each ship commissioned for the fleet will fly the Vatican flag, and paint "*Citta del Vaticano*" (Vatican City) under the ship's name. The Vatican, for the present, will not own ships but will commission privately owned vessels to transport persons or goods to and from Vatican City.

This month the Vatican had achieved another goal. From the Italian government it gained rights to 1,325 acres in a Rome suburb where it will set up radio equipment worth $6 million, strong enough to transmit broadcasts to every corner of the globe.

Next ambition of the Vatican is to se
cure its own airport, it was reported i
Rome. Mussolini had vetoed this sug
gestion in 1929.

Laymen must be obedient

There ought to be an army of Roma
Catholic laymen working to convert thei
neighbors, thought delegates from 7
countries who came to Rome this mont
for the World Congress of the Apostolat
of the Laity.

But to be successful missionaries, som
of them said, would require that they hav
a little freedom from bishops and arch
bishops. The laymen ought to be allowe
to organize their own campaign.

Pope Pius set them straight. The churc
isn't calling on laymen to be missionarie
because the priesthood has failed, he tol
them. "The appeal for the help of th
laity is not due to the failure or frustra
tion of the clergy." But there aren
enough priests to be everywhere.

"The expression, 'emancipation of th
laity,' is hardly pleasing to us," said th
pope. "It has rather an unpleasant soun

"It is self-evident that the Apostolat
of the Laity is subordinated to the eccle
siastical hierarchy," the pope continue
"The hierarchy is of divine institutio
the Apostolate cannot then be indepen
ent in regard to it. To think otherwis
would be to undermine the very wa
whereon Christ has built his church."

Can't wait 99 years

"Some have said it will take 100 yea
to convert America," said Monsign
James J. Navagh to Minnesota Roma
Catholics. "What a wonderful thing
would be if in 2051 America were
Catholic nation!

"However, we can't wait for 99 yea
to start," Monsignor Navagh warned. "
doesn't matter if there is a great deal

iscouragement and much effort is neces-
ıry to make America a Catholic nation.
iod wills it should be.

"The most patriotic thing a Catholic
merican can do is to work to make
merica Catholic," said the priest. But
ı great majority of good Catholics are
ıoing little or nothing to make converts."
le said that 82 per cent of non-Catholics
tracted to the Roman Catholic Church
ere brought in by the example of a
ood Catholic, about 9 per cent through
ading Catholic literature, and about 9
er cent by attending Catholic services.

dvice on techniques

A thousand Roman Catholics had gath-
ed at the College of St. Teresa in Win-
ıa, Minnesota, to study techniques of
inning Protestants. The non-Catholic,
xplained the Rev. Cyril Peterson, joins
ıe "church that appears most attractive
him. He probably doesn't consider
ıe matter of doctrine at all. He has only
a vague conception of God and of Christ."

Friendliness at Protestant church services and greater emphasis on social life make newcomers feel at home. Even after a Protestant becomes a Roman Catholic he does not shed all his Protestant attitudes and manners at once. "It is true that all these (Protestant) religions are false," said Father Peterson, but some Protestants are sincere in their beliefs. "Neither can we make the statement that all Protestant ministers are insincere."

But Catholics should be persistent, it was recommended. "Invite non-Catholic friends to mass, give them pamphlets, pray for their conversion, bring them to inquiry classes."

Campaign for church attendance

Protestants were going to do something about bringing people to church, but their plans had been made in co-operation with Roman Catholic laymen. During November a big poster (*see photo*) would blos-

som out on highway billboards, buses, in newspaper advertising space, on television.

This was the third year for the "Religion in American Life" campaign in 2,500 American communities. Churches pay for producing the advertising and for printing and mailing it. But space for displaying the ads (estimated value, $4 million) is secured free through the Advertising Council, representing major U.S. advertising agencies.

A 1950 campaign poster (featuring Durer's picture of "Praying Hands" with the slogan, "Take your problem to church this week") had appeared in 8,613 newspaper ads, 5,069 outdoor billboards, 94,181 buses, train, or subway cars.

Big business had come to the aid of the churches, explained Defense Mobilization Chief Charles E. Wilson (chairman of the campaign) because "never before has there been greater need for steadfast reliance on religion as the foundation of our enduring democracy."

Settlement progresses in Israel

Five cents on the dollar seemed about as much as Lutherans could salvage from the extensive mission properties in Palestine now held by the government of Israel.

An agreement between the Israeli government and the Lutheran World Federation "finally disposes of all outstanding questions, provides for the restitution of some of the church properties to the Federation for purposes of worship, and for fair compensation for such properties as are not used for purposes of worship and as will remain vested in the state," said a news report from the Israel Office of Information.

Mr. Charles Lutz of Geneva, LWF commissioner in the settlement with Israel, had gone to Jerusalem in mid-October to complete the transfer of prop-

ISRAEL TAKES THIS
Part of the orphanage in Nazareth

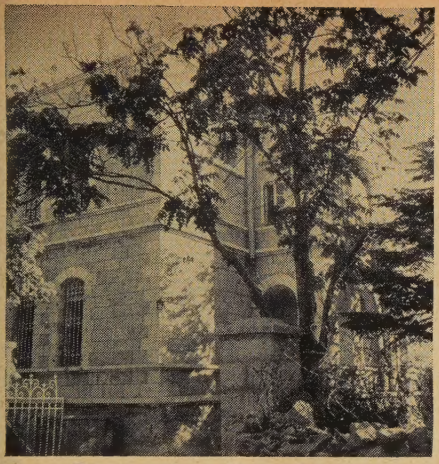
erty. Lutheran churches in the Isra seaport cities of Jaffa and Haifa wou be reopened for worship under LWF rection. The library, bells, and organ the Syrian orphanage would be mov across the line from the Israeli secti of Jerusalem to the Old City held by t Arabs.

Israel would keep all the Syrian o phanage buildings, orphanage and agricu tural station at Bir-Salem, a wheat far of 1,800 acres at Al Khaima, Germ hospital in Jerusalem, Talitha Ku school for girls in Jerusalem, an orpha age in Nazareth, and other buildings a lands. Compensation valued at about million dollars would be received in e change for properties valued at twen million.

Action of the West German Repub will be necessary to ratify legal transf of the properties from German missi societies to the Lutheran World Feder tion.

Witnesses in Washington

Jehovah's Witnesses are more succe ful in staying out of jail than they were



PROPERTY IS TRANSFERRED
Headquarters (Probstei) in Jerusalem

few years ago, they reported this month. Peak of arrests came in 1942 when 2,500 were imprisoned. Last year only 50 ran afoul of the law. Most of them were charged with disorderly conduct or solicitation without a permit.

Attendance of 57,500 at a Witness gathering in Griffith Stadium set an all-time record in Washington, where the Witnesses held their three-day national convention this month. Previous high mark had been 36,000 at a 1924 World Series game. Witnesses took 12,000 hotel rooms and jammed up city traffic.

The sect, which had grown from a Bible class started by Charles Taze Russell in 1872, now has 425,000 adherents, according to a report made at the convention. The magazine-selling enthusiasm of these members has given their official publication, *The Watchtower*, a circulation of 1,210,000 copies monthly. A new evangelistic magazine, *Awake*, was launched at the convention. Delegates were given lessons in how to sell it to unbelievers.

"All human systems of rulership are doomed," said N. H. Knorr, world leader of the Witnesses. "Christendom's religious forces, as well as those of heathendom, will fail to meet the world crisis." God will "judge the religious clergy with due severity." Judgment will be executed on the clergy at the great battle of Armageddon, soon to begin. Only Witnesses will come through safely.

Bishop Ordass knits

Deprived of his right to function as a clergyman, Lajos Ordass, deposed bishop of the Lutheran Church of Hungary, occupies much of his time by knitting shawls, according to word received in New York.

Sale of the shawls provides him with funds to supplement the pension he receives from the Hungarian Church as a retired pastor. Bishop Ordass is not permitted to engage in any church activity, and is said to be under virtual house arrest.

Recently, he and his family were moved from the bishop's residence at Eszterhazy utca 12 in Budapest to a small third-floor apartment in a house that was formerly a part of the Phoebe Deaconess Institute. The new quarters are at 12 Marvany u.23.III, in Budapest.

Bishop Ordass served 20 months of a two-year prison sentence imposed by a Communist court. He was released May 30 last year. Bishop and Mrs. Ordass have four children, the youngest nine years old.

The Lutheran communist, Laszlo Dezsery, who took the place of Dr. Ordass as Bishop of Budapest, bluntly attacked the Lutheran World Federation in a magazine article this fall. Americans are dominating the Federation, he said, in the interest of their own country's foreign policy. Hungarian Lutherans, he said, have "withdrawn from public life."

World News Notes

Trouble in Egypt

IF THE CONSERVATIVES win the British election, Winston Churchill may have to reconsider his famous comment of a few years ago that he was not elected to preside over the dissolution of the British Empire. The tide of insurgent nationalism which has disrupted the colonial pattern in Asia has spread to Africa. Egypt, in a belligerent mood, has challenged British control of that life-line of empire, the Suez Canal.

For over 50 years, Egypt and Great Britain have exercised joint control of the Sudan, an area twice as large as Egypt. For 15 years, the Suez Canal has been jointly operated under the Anglo-Egyptian Treaty. On Oct. 15, the Egyptian Parliament voted unanimously to cancel both the 1899 Sudan agreement and the 1936 Suez treaty. They approved a constitutional amendment annexing the Sudan, and proclaimed King Farouk "king of Egypt and the Sudan."

Western resistance

SENSING the impending crisis between Egypt and Great Britain, the western powers had tried to forestall it. The U.S., Great Britain, France, and Turkey proposed jointly that a Mid-Eastern defense system be set up in which Egypt would be an equal partner with the other four. Under this system, an international army would control the Suez Canal because of its strategic importance.

The Egyptian government rejected the offer flatly. They wanted complete withdrawal of all British troops from Suez and the Sudan.

The British announced that they would resist ejection from the Canal Zone. Armed forces were flown in and the garrisons strengthened. They insisted that a bilateral treaty could not be cancelled by one country without the other's consent.

This position was supported by the U.S. and France. Secretary of State Acheson sent a message to the Egyptian government expressing regret over their refusal to join the Mid-Eastern defense alliance, and voicing American support of the British legal position in remaining in the Suez Canal area.

Implications

THE ACTION of Egypt not only furthers the disintegration of the British Empire, but it changes the whole international picture. It threatens one of the most vulnerable spots in the iron ring of defense which is being forged around Russia. From the viewpoint of military strategy, it jeopardizes the position of the western powers in the vital Middle East.

The Egyptian crisis is a further manifestation of the ferment with which the Orient is seething. Increasingly restive under decades of imperial domination, one country after another has seized the opportunity to throw off the western yoke.

With our own national history and our avowed belief in the principle of self-determination, we are bound to respect the desire for independence. Yet as the ally of Great Britain and the leader in world planning for mutual defense, we are caught in a dilemma.

The outbreak of trouble in Egypt, added to that in Pakistan, Palestine, and Iran, marks the emergence of a "third force," heavily Moslem in character. By swinging either to the East or to the West or by playing one against the other, this new group could change the pattern of world power. —ROBERT E. VAN DEUSEN

RAISING MORAL STANDARDS

PUBLIC OPINION IS GRADUALLY becoming aroused against tolerance of graft and dishonesty among public officials.

Disclosures in recent years of "five percenters," gifts of value made to those in high position, and large fees paid to political leaders for small jobs are causing Americans to demand a clean-up in government affairs which may have widespread repercussions in the 1952 elections. Already it has led to the resignation of the chairman of the Democratic National Committee and has cast a cloud over the activities of his Republican counterpart.

In a significant speech in Iowa in August, former President Herbert Hoover urged a return to decency in public life. He said that our greatest danger is not invasion by foreign armies, but rather complaisance with evil and toleration of scandalous behavior. Most intellectual dishonesty in public life is beyond the law, he pointed out, and cannot be punished by court action because some legal loophole permits the acceptance of the fee or gift. He urged as guides in public life the Ten Commandments, the Sermon on the Mount, and the "rules of the game which we learned at our mother's knee."

Senate committee reports

Taking cognizance of this far-reaching evil, a Senate subcommittee was last spring assigned the task of investigating ethics and moral standards of the national government. Headed by Senator Paul H. Douglas, Illinois Democrat, the committee included two other Democratic and two Republican senators.

Last week the committee reported. "Low standards in the conduct of public affairs are a symptom of low standards in the country generally," they said. Everybody shares the blame. "It is evident that we are all living in the same glass house."

Standards suggested

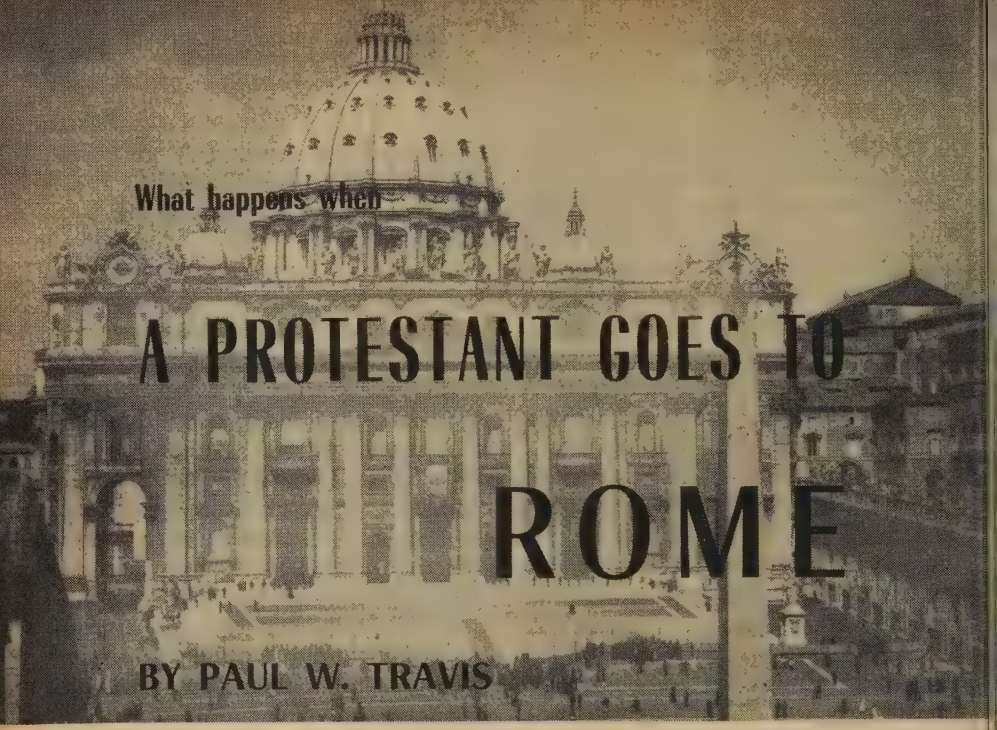
The committee offered some standards of conduct for government officials which would seem elementary to anyone with any moral sense but which evidently need to be stated. Accepting bribes or favors, divulging confidential information of a commercial or economic nature, or taking employment from people who do business with the government should cause dismissal from government service of the offender, the committee said. Government officials should also be required to report the sources of their income, the report recommended.

The work of investigation is far from complete, the report recognized, as it suggested the formation of a citizens' "watchdog" committee of national scope to help in policing official ethics.

Congress and the executive branch of the government must take a major share of responsibility for conditions, the senators admitted. "Neither house has acted vigorously . . . to raise its moral standards. Neither house has been particularly diligent in searching out and punishing questionable conduct on the part of its members."

While no such report can be final, Senator Douglas and his group are to be commended for their courageous appraisal of a vexing problem of our day. Americans must be aroused to the terrible danger they face from the easy-going tolerance of corruption in public or private life.

—A. P. S.



What happens when

A PROTESTANT GOES TO ROME

BY PAUL W. TRAVIS

The Story of a Holy Year Pilgrimage

OUR BIG RED FIAT SIGHTSEEING bus rolled across the Piazza Venezia in the center of Rome, and my blood tingled. I had arrived in the ancient city only the night before, flying down from Portugal. Something inescapable had drawn me.

When Pope Pius XII proclaimed on June 2, 1948, that the Holy Year would again be celebrated in Rome in 1950, it didn't mean much to me, a California Baptist and confirmed globe-trotter. But when last year I found myself in Europe with Italy close at hand and when I read of the tens of thousands of pilgrims converging on the Holy City, I knew that I too had to go to Rome.

Why were they doing it? I asked myself. What were they finding? I knew that by visiting the four Patriarchal churches and innumerable holy spots, and by performing various acts of devotion ordained by the Holy Father, they were given a Holy Year indulgence. And I understood that an indulgence was the remission by the Pope of temporal punishment due to sin and the shortening of the time the sinner must spend in Purgatory.

But surely there was something more than that—something that even a Protestant might find—some renewal of spirit, some high peak of inspiration.

AND SO I WENT TO ROME. The morning after my arrival I joined a sightseeing party—American and European Catholics on a 1950 Holy Year Pilgrimage. If I

Mr. Travis, whose home is in Portland, Oregon, is a world traveler, author, and lecturer.

had any doubts when I climbed aboard the bus, my first two minutes rid me of them. These were nice folks! They were the kind of people I knew back in Berkeley and San Francisco—sincere, earnest in their faith, friendly. There was no carnival atmosphere. This, I said to myself, might well be the spiritual experience of a lifetime and I resolved to make the most of it.

Our bus passed the massive Victory monument and pulled up at the foot of the longest flight of steps I have ever seen. Resolutely I made my way to the Church of the Altar of Heaven at the top. There our guide reassembled our party and led us through the church to a small, dark room at the rear.

THE BROWN-VESTED FRANCISCAN monk in charge arranged us facing a gold-plated cabinet, then pressed a button. A hidden motor began to whirr. Slowly the double doors of the cabinet swung open. A light came on, spotting a small, erect, wooden doll wearing a massive gold crown adorned with pearls and studded with precious stones.

I was not surprised when my companions began exclaiming "Oh!" and "Ah!" for it was a beautiful piece of work. Then the machinery stopped and the monk told the story of the Doll, which he called the Santissima Bambino.

"Back in the Middle Ages," he said, "it was discovered that this Doll had extraordinary curative powers. A wealthy man was healed, and in gratitude he established a trust fund, providing to this day a beautiful team of four white horses and a magnificent coach, in which the Doll makes its calls to the bedside of the sick. Its aid is in constant requisition and its practice brings more fees to it than any physician's in Rome. Watch for the coach on the street. You'll see the Doll between two monks, sitting in the rear seat."

THE HOLY DOLL
More fees than any doctor

Then he pressed the button again, the machinery whirred and moved the Doll out toward us. My companions grew more excited. I was mildly startled when several knelt and crossed themselves before the Doll.

OUR NEXT STOP TOOK US to the Mammertine Prison, where Paul was jailed. To get there we walked from the bus to the head of a stone stairway leading down about 25 steps, at the bottom paid

an admission fee of 20 lire, and then stepped into a low, stone-walled cave.

In the wall on the south side there is quite a recess or dent. *"That,"* said the attendant seriously, "is where St. Peter bumped his head when they were forcing him through that opening in the floor to the lower dungeon. It's a miracle."

To me, the miracle lay in the fact that Peter lived through it!

"And here is another miracle," he said, turning to the right and pointing to a small spring in the floor of the cave. "St. Peter wanted to baptize a fellow-prisoner who was converted. There was no water, so God provided this."

Several of my companions eagerly pushed and shoved to obtain water from the spring, filling milk bottles, tin cans or cups. Some of them knelt down to drink directly from the spring.

NEXT OUR GUIDE STEERED US to the Church of Gesu, "mother church" of the world's Jesuits. Here is the altar-tomb of Ignatius Loyola, the founder of that order. A massive sculpture was pointed to us. The figure of a gaunt, harrowed old man (Martin Luther, I was told) is almost prone upon the ground. He has just released the beautiful figure of Truth —which he has been dragging down with him—because a stalwart figure has come upon Luther and brandishes a Cross. This figure represents the Catholic Church.

Our next stop was at the Church of Santa Croce. According to our guide, the Empress Helena, mother of Constantine, made a pilgrimage to Jerusalem and returned with a number of relics, including a portion of the Saviour's Cross, for the purpose of erecting a shrine for those who could not go to Jerusalem. Thus she built the Church called "Santa Croce in Gerusalem."

The exterior of the church was dingy, but the sanctuary was beautiful. Off in a distant room someone played a sweet-toned organ. We were taken to a chapel where people were coming and going.

AT THE FARTHER END WAS an altar on a dais, laid with deep red coverings. Two monks in black vestments with white collars and sleeves were in attendance. One was pointing to the relics.

"Here are two nails from Christ's Cross," he said, "and these are two thorns from Christ's crown of thorns." These were in small glass cases.

On the left side was a little glass cylinder, set on a small stand, and with a tiny glass dome sealing the upper end. Inside was a dried, shrunken object.

"This," and the monk pointed matter-of-factly, "is the finger with which Thomas touched Christ's side."

"And finally," he said, "this piece of wood in the center is from Christ's Cross, a piece that was just above the head of the Saviour. Look closely, see the tri-languaged inscription they placed above His Head."

AS A PROTESTANT, I was astonished. Authorities in archaeology I had read all affirmed that we have no authentic mementos from Christ. History as I learned it confirms that 300 years passed before any of the relics which we have today were gathered. Also, that men crucified did not have individual crosses any more than electrocuted men today have their private electric chairs.

I had found no answer yet to the quest that took me to Rome.

Now my friends were kneeling at the railing fronting the altar. The monks were taking their proffered handkerchiefs or rosaries, rubbing them over the relics and handing them back.

At the Church of St. Peter in Chains,

SACRED STAIRS WHICH LUTHER CLIMBED ON HIS KNEES
God's voice said "The just shall live by faith"

an attendant showed us a glass cabinet containing two chains, interlocked. He explained that these had manacled Peter and Paul. For 300 years the chains had been lost. When eventually they were found and brought together, they miraculously interlocked.

No pilgrimage is complete without ascending the Sacred Stairs on one's knees. At this stop I purchased a pamphlet at the official information desk just to the right of the base of the stairway. The pamphlet described the 28 marble steps and told how they were brought to Rome in the fourth century A.D. by the Empress Helena. The staircase was from the house of Pilate; therefore, Jesus had ascended and descended them several times the night of His trial. There are two or three crimson stains on these steps, which pilgrims are told are the blood of Christ.

I DID NOT WANT TO BE critical, but it was hard for me to believe that Helena found these steps so intact that she could bring them to Rome. Had not the Romans, under Titus and 250 years before Helena, leveled Jerusalem so thoroughly that not one stone was left upon another, even as prophesied by Jesus?

The Church teaches that the pilgrim can earn an "indulgence for a thousand years" by ascending these stairs on his knees, repeating a different prescribed prayer on each step. I remembered the story of how Martin Luther was ascending these very steps when God's voice came to him: "The just shall live by faith, not by works," and how Luther arose and strode forth to the Reformation!

Mr. Travis will tell of his interview with Pope Pius XII in an article in next week's LUTHERAN.

They Love Their Church

By JAMES A. RYBERG

Yugoslav Lutherans show faith and courage as they struggle to rebuild their church. Crowded services and lusty singing thrill a visitor

LUTHERANS IN AMERICA need to get to know their Yugoslav sister-churches better. Churches in both countries stem from congregations planted by migrant ancestors who 200 years ago left countries like Germany, Hungary or Slovakia to settle in new lands.

Living on the broad, fertile lands of the Danube and Sava valleys, Yugoslav Lutherans are a vigorous minority numbering about 110,000 souls in predominantly Serbian Orthodox or Roman Catholic surroundings. Among Yugoslavia's total population of some thirteen millions, individual groups look small.

There are four main groups of Lutherans in Yugoslavia. They include 51,000 Croat-speaking Slovaks in Croatia, Bosnia and Serbia; 20,000 Lutherans of Hungarian tongue in Serbia and the Vojvodina; 14,000 Slovene-language persons in Slovenia; about 25,000 Wendish-speaking Lutherans along the Hungarian border.

HISTORY AND common languages have knit some of these groups close together. Often a whole community of 7,000 or more, as in Petrovec in the Backa, is solidly Slovak Lutheran. However, World War Two seriously weakened the church by destroying buildings, killing leaders and scattering membership.

In 1946, the 25 Lutheran communities in Slovenia had only 15 church buildings still fit for services. Faithful members in the other 10 communities even today must worship in rented halls or in private homes. No reconstruction of churches has been possible in a nation struggling to emerge out of poverty and to set up a new economic system.

FOLLOWING THE CESSATION of hostilities, Pastor Edgar Popp, a dynamic, smiling young man of about 35, who on first impression reminds one of Dr. Paul C. Empie, executive director of the National Lutheran Council, was the only Lutheran pastor remaining to care for the spiritual needs of the 14,000 Slovenian Lutherans.

Since then, one other ordained pastor has joined him. Together with three consecrated laymen, they preach the gospel and conduct liturgical services. These five men are trying to minister to all of the Lutheran Christians living in Slovenia, which in area is about the size of New Jersey. The most eastern and western Lutheran parishes in Slovenia are 540 miles apart. Yet Pastor Popp and his aides have assigned themselves a visitation schedule calling for preaching engagements in each of the 25 Lutheran congregations at least four times a year!

While on their mission, the five Slovenian Lutheran leaders travel by rail, riverboat or bicycle, and more often on foot, especially when spring thaws make roads into quagmires. In 1947, Pastor Popp alone covered more than 9,000 miles to visit his scattered charges.

Parish visitation work is most stren-

The Rev. Mr. Ryberg is a member of the staff of the World Council of Churches.

WAITING FOR A GROOM
Colorful costumes signify their interest in marriage

uous, of course, during busy seasons like Easter and Christmas. Last year, young Pastor Popp conducted Christmas services in five congregations in two days, in communities at least 25 miles apart.

IN A TEMPORARY MEASURE to relieve a general shortage of clergymen, Slovenian Lutherans have worked out a mutual exchange agreement with other Protestants in their area. This arrangement permits two Reformed pastors to conduct services in Lutheran churches, with Pastor Popp and his aides reciprocating on behalf of similarly understaffed Reformed congregations.

These extremely cordial relations among the churches also extend to the small Baptist congregation and an Old Catholic splinter group in Zagreb, both of whom have no worship centers of their own. Each second or third week, while Pastor Popp is off preaching somewhere else in Slovenia, the doors of the Lutheran Church in Zagreb are thrown open for Baptists or Old Catholics to conduct their own services.

ATTENDANCE AT A LUTHERAN worship service in Yugoslavia is a thrilling experience for a U.S. Lutheran. Churches are consistently jammed with people who are eager to hear the Word of God, and they are rewarded with good preaching. As is customary in many European churches, cotton-kerchiefed women occupy one-half of the congregation, with men of the parish (who have worn black hats to church) sitting on the other side. Front pews are reserved for elderly folks, with young, unmarried girls clad in colorful peasant dresses standing in the front of the nave. Young men usually sit in the rear balcony, though because of military service there is a noticeable lack of them at present.

The unwed maidens stand throughout the service, kneeling with heads bowed

low during the prayers. When a young man in the balcony sees a young woman whom he would like to marry, he speaks to his father about it. Then, together with the young woman's father, a meeting is arranged and courtship begins. Following the marriage, the colorful costumes are seldom worn again. The young man sits on the men's side of the congregation and his wife finds a seat among the women.

Hymns are normally sung in a slow, stately, measured manner, often for eight or even ten verses, led dramatically by the organ. A visitor will usually recognize tunes to such familiar hymns as "Praise to the Lord, the Almighty" or "Now Thank We all Our God" although they may be sung in Croat, Slovak, Slovene, Hungarian, German, or even in Italian, since all these languages are used by Yugoslav Lutherans.

DESPITE THIS APPARENT "Babel" of languages, there is no nationality problem in any of the churches. Each community prays in its own mother tongue, although Serb-Croat, the official language of Yugoslavia, may also be used.

Pastor Popp, his Lutheran assistants and the two Reformed pastors are able to preach and conduct services in any of these tongues, according to the preference of the local congregation. Notwithstanding, the language problem places a special handicap upon the training of future Lutheran pastors.

The Lutheran congregation in Zagreb, for example, is occupied with as many weekly activities as many U.S. Lutheran churches, including a 60-pupil Sunday school and confirmation classes for about 30 youngsters, which operate the year around. Serbian Orthodox congregations in Zagreb, impressed with the value of such parish educational work, have begun a Sunday school of their own this year, a completely new venture for them.

In Slovenia, 95 per cent of Protestant children attend released-time catechism classes offered in the schools twice weekly.

CONGREGATION IN THE PETROVEC CHURCH
Unmarried women stand in front

TOWER OF PETROVEC CHURCH
3,000 people attended service

For their services in this, Protestant pastors are paid from $60 to $80 a month from the government. This "extra" money, added to average pastoral salaries of about $40 monthly, does not reach very far in an extremely expensive economy where shoes cost $40 a pair, a peasant skirt $12, and where a simple restaurant meal of soup, roast pork, potatoes, salad, dessert and coffee costs $7!

MOST PROTESTANTS, INCLUDING Lutherans, are satisfied with the present separation of Church and State, as provided by Yugoslavia's new constitution, primarily because it is an age-old principle of Protestantism. For the first time in the country's history, all religious groups have been placed on the same, equal footing for freedom of religion.

At present, there is excellent fellowship among the churches and also with the Commission on Religious Affairs of the Yugoslav government.

More than 3,000 worshipers jammed the 120-year-old church at Petrovec for a weekday service during the visit of 18 members of an ecumenical fellowship mission of the World Council of Churches during July. A group of Yugoslav Lutheran pastors also met at Petrovec at that time and were pictured with two American visitors, Charles and Andrew Lasok, who are members of Holy Trinity Slovak Lutheran Church in New York.

THE GREATEST PROBLEM FACING Yugoslav Lutherans is that of training leaders. Before the war, theological candidates could be sent to Austria or Germany, but this is no longer possible. At present, there are only two theological students. They expect to be ordained soon as Lutheran pastors after they finish war-interrupted study at the Belgrade Serbian Orthodox seminary. Before the war, they had studied in Vienna.

Yugoslav Lutherans would like to open a seminary in Belgrade to offer courses in Lutheran doctrine and practice. They are banking heavily on the possibility that U.S. Lutherans will provide funds to purchase a building in the Yugoslav capital. This would house the Lutheran theological students now attending the Orthodox seminary and would eventually become the proposed Lutheran seminary.

If this plan can be realized, about 20 students from all Lutheran groups in the country are ready to begin their studies, according to Pastor Popp. It is hoped that theological professors from Lutheran institutions in other lands would come to Belgrade during the summer lecture.

LUTHERAN PASTORS OF YUGOSLAVIA
Two American visitors are in front row at right

Another possibility is that the proposed seminary would open its facilities to all other Protestant groups, and perhaps to Old Catholics as well. At present the only seminaries in the entire country are those of the Roman Catholic and Serbian Orthodox churches.

Lutherans in Yugoslavia are organized with a large measure of self-support and self-government. They prize their independence but are ready and eager to co-operate in building a stronger common church life, both among themselves and with their fellow-Christians everywhere.

Human Relations Statement Appraised

Pastors Cromer and Conrad review document issued by Board of Social Missions to help apply Christian faith to social problems

AT THE REQUEST of the Board of Social Missions, two pastors have prepared an evaluation of the "Statement on Human Relations" which the Board recently adopted. It was printed in full in the issue of THE LUTHERAN dated Aug. 1.

The statement calls attention to Christian responsibilities in current social attitudes and problems. It sets up principles by which Christian people can form judgments and on which they can base their actions.

Both writers are members of the North Carolina Synod. Dr. Voigt R. Cromer is president of Lenoir Rhyne College, Hickory, North Carolina. The Rev. F. Leslie Conrad, Jr., is executive secretary of the Luther League of America, with offices in Philadelphia.

THE STATEMENT on Human Relations constitutes a call to the membership of the Church to examine prevailing atti-

tudes and practices in the light of Christian truth. It is not an effort to dictate or legislate, but an invitation to study, discuss, experiment and act under the motivation of Christian faith and purpose. The declaration asks that we wrestle with the problems of prejudice and unjust discrimination at the level on which they must ultimately be solved—the Christian individual and the local congregation.

IT IS EXPECTED that all will understand the word "discrimination" to be used in this document in its unfavorable sense of arbitrary, unfair and injurious distinction. Certainly there is no thought of discouraging the careful selectivity of superior values exercised by a discriminatory mind.

If my conscience is disturbed by the observations, assertions and suggestions made in this pronouncement, it is a pretty fair indication that I need to use them in examining the treatment accorded underprivileged and suppressed groups in my own community. The locality which needs no remedial action in relationships between races or classes would be a rare exception. The fact that only two criticisms of the official statement have reached me since it was published in THE LUTHERAN, Aug. 1, makes me wonder whether its approach and language are too general and cautious to be effective.

HAVING BEEN PREPARED for the whole church, the pronouncement is not directed at any single section or segment of our constituency. In my own area (North Carolina), I know that it applies predominantly to the status and treatment of the Negro. In another it may be the Jew, or the Chinese, or the Mexican or the Indian who is primarily involved.

Nor is the problem the same the country over, as it relates to any one of these racial or national groups. The particular thing that needs to be done next in this struggle for justice and brotherhood will not be the same in Chicago that it is in Piedmont, North Carolina, or the deep South.

WHILE THE STATEMENT is addressed to church people who find themselves in the favored and majority group, it speaks likewise to the minorities concerning their obligations. Certainly the "Human Rights and Responsibilities" of Part II rest upon them also. On their part they are to justify by their attitude and actions the consideration and efforts exercised in their behalf. This finds specific statement in a later paragraph which declares: "Minorities likewise should seek to fulfill in their employment their responsibilities to their employers and fellow-workers, and to groups affected by their work."

IN THE PAST 10 YEARS long strides have been made, but many frontiers remain in learning to live together. It will still take the courage of some great pioneers to put Christian brotherhood to work in our social order. Our American democracy is founded on the principle that every man should be accepted for what he is and what he can do, regardless of his color or accent. Until that principle prevails in practice we shall continue to be vulnerable to the critics' attack.

Unless church people are ready for that courageous analysis and action required by alert application of revealed truth we shall behold the anomalous spectacle of the church lagging behind the state in the promotion of justice and fair dealing in the treatment of minority groups. Does it shame us to worship the God who is "no respecter of persons" and yet be subject to the criticism that aloofness and segregation are more pronounced in the church than in any other institution or organization?

—VOIGT R. CROMER

Sees Christian precepts

TO ASCERTAIN THE VALUE of "A STATEMENT ON HUMAN RELATIONS," let's begin by asking this question: Is this statement in accord with the teachings of Jesus Christ? That seems to be the only acceptable criterion.

Very likely, many United Lutherans have approached this statement the wrong way. They take one look at it and opine: "I don't agree with it!" They have not bothered to ask: "Is this the type of document that Jesus Christ would approve?"

It is good to note that the first item under "Propositions for Christian Action" is to "acknowledge our sins"; and that the first sin to be acknowledged is "pride."

Pride is that something in a person which causes him to place himself above anyone with whom he cares to compare himself. It's a sinful practice, common among too many professing Christians. The tendency has been to compare or contrast oneself with someone of another race or color. This procedure usually swells the ego to balloon-sized proportions. By looking *down* on others, one finds it easier to look *up* on himself!

THE SECOND RECOGNIZED SIN is that of fear—fear that a change of attitude and action might be looked upon with disfavor by people in the community.

A few years ago, one of the largest cities of our nation was called "the capital of anti-Semitism in the U.S." The mayor of the city was man enough to state publicly to the citizenry: "Instead of complaining about the charge, let's find out if it's true." A self-survey was conducted. The findings proved that the charges were true.

"THE SURVEY discovered that the pattern of prejudice is more a habit than a matter of conviction. *People are afraid to break their habits of bias not because of their own feelings but because of the way they thought their neighbors—or their customers—would feel.*"

This statement is worth the consideration of Lutherans as they ponder this Statement on Human Relations. You don't have to read many lines—or between the lines—of this statement to find out that human relations are in such a mess because of the refusal of church-going people to face the facts of their Christian teachings.

We are one by the fact of common origin. We're kith and kin in the flesh. We are also one by redemption—if not in practice, at least on paper. We should be kith and kin in the faith—that's the aim of this statement.

This Statement on Human Relations may seem to pack convulsive power for some United Lutherans, but it appears to us to be just the thing for the present plight of diseased human relations.

THE VICTORY FOR better understanding in the field of human relations will not be won in 1951. The disease of racial bias is too deeply rooted in the texture of men's thinking to be cured in such a short time.

It's going to take plenty of consistent prodding and preaching, talking and teaching by consecrated Christians—whose convictions are based on adequate knowledge—to win the struggle.

This Statement on Human Relations is good! It deserves to be studied—word by word, sentence upon sentence. I have read and re-read it, searched and re-searched it, and from what I know of the teachings and preachings of Jesus, I am satisfyingly convinced that he would say "AMEN" to the entire statement—as well as—"Now, go and do!"

—LESLIE CONRAD, JR.

Devil Approves Lutheran Divisions

By OSCAR CARLSON

"Keep them apart at all costs" Satan and Company advises junior salesman Asbestos in style of C. S. Lewis' "Screw Tape Letters"

DEAR ASBESTOS:

AT OUR COMPANY HEADQUARTERS we continue to note with anxiety the boom which the Lutheran churches in America are enjoying. You must do something to prevent this spiritual organization from realizing its maximum strength. Any church which teaches that the creative center of what they call the Word of God is Christ has its finger on the trigger of the only weapon against which hell has no effective counter strategy. People who derive their faith, hope, and love from this Inexhaustible Source of Vitality must not be allowed to propagate their kind unmolested.

Evangelical Christianity has the stuff to destroy communism, materialism, and futilism which, you must always remember, further our chances of taking over the human race for Satan, Incorporated. At this late date in history, Asbestos, the best thing we can do is to prevent the Lutheran churches from joining forces and merging their skirmishes against us into a major battle calling for a showdown.

IN EUROPE, LUTHERANISM has usually suffered from an overdose of nationalism and similar strictures. As a consequence it developed a tendency to spiritual astigmatism. In America the Lutheran Church seems to have the chance, as other churches have, of proclaiming the Gospel free from narrowing nationalistic, culturalistic, and philosophicalistic adhesions. (Asbestos, grammarians served us well when they developed the "istic" ending of adjectives!)

Lutheran bodies (*see Note* 1) sharing the same important historical heritage and rich spiritual experiences of the Reformation must be kept apart in America at any price. They naturally have a desire to be one big family. They have every reason to be one, even as God and Christ are one, so that the world will believe that the Gospel has one incorruptible divine origin.

ASBESTOS, YOU WILL HEAR THEM talk about getting together quite often. They have talked about it increasingly since 1917 when they celebrated the four hundredth anniversary of their famed founder pounding the 95 Theses to the door of the church at Wittenberg—a pounding, by the way, whose reverberations are still mighty, or should I say mighty still? As long as we can keep them talking only, they consume time and energy to the profit of Satan, Incorporated.

Occasionally they draw up what they call "Declarations," "Principles of Unity,"

Note 1. This is their own word, which they use without regard for their sacred New Testament phrase "Body of Christ," meaning the Church, which is never pluralized, I understand, except by violence.

Dr. Carlson is pastor of the Church of the Ascension, Baltimore, Maryland.

etc., behind which they hide while playing theological dart ball. Occasionally several of them get awfully close to seeing eye to eye with one another, according to the secular papers at least. This gives the bodies left out the strange feeling of having the legitimacy of their Lutheranism suspected. Then somebody insists on being more Lutheran than Luther or more Christian than Christ, and they politely defer any realistic action until a more convenient time.

Asbestos, it really is fortunate for us that churches have not wakened up to the accelerated tempo of history. A year nowadays is like a decade used to be! Or is it a century?

As I said, dear fellow, in Europe Lutheranism suffered from nationalism—the kind that makes a Lutheran from one country consider himself better than one from another country; from culturalism —the kind that makes a difference among the doctor, the butcher, and the farmer; and from philosophicalism—the kind that gives to every university its own school of thought. If you are as clever as I think you are, Asbestos, you can encourage these foreign (*Note* 2) characteristics to burst into bloom like forsythia in early spring. By this time, of course, these iniquities of the fathers do not look like sins to their children. They go by the slogan "preserve our identity," which our psychological warfare department classifies scientifically as ecclesiastical narcissism. Indeed, we shall feel quite comfortable as long as you can keep the Lutheran bodies from learning that if they lose themselves for Christ's sake they will find themselves.

SATAN, HIMSELF, CALLED ME into his office a few days ago to show me the dangers for us in this Lutheran boom in America. Said I to him, "Listen to me, Satan, and allay your fears. You remember Slither, don't you, the serpent in the Garden of Eden? Sure, you do. The good deed it performed for you is still alive. Lutherans prefer a national costume to a wedding garment. They imagine cultural distinctions. They can't get over philosophicalism, Gettysburgism, Mt. Airyism, Columbusism, Minneapolisism, etc., flourish among them. John 17: 22, 23, especially in their new Revised Standard Version, does not worry their theologians."

Asbestos, I think you can hold the Lutherans apart by ministering to these weaknesses. As you go about doing good (sic!) (*Note* 3), do your level best to keep the scales glued to their eyes, so they cannot see that while they splinter their witness, divide their power, and deny themselves the inspiration of one whole and holy Lutheran Christian Church, the world continues going our way as if Christ rotted on the cross and is not risen from the dead.

Sulphurously,
GENERAL FIREPROOFING

Note 2. How they will love me for this!
Note 3. Meaning "Is that so?"

IT WILL BE A SAD DAY for any preacher when he forgets that his preaching power stems from a life "hid with Christ in God." Brilliant preaching can be little more than sounding brass without the saint's spirit to give it reality.

—From *With Singleness of Heart* by GERALD KENNEDY (Harper's)

FIVE MAKE A FAMILY

A RAINY START

"OH-H-H," FUSSED KAREN, "the funnies are soaked! I can't even read them they're so wet!"

She spread the soggy paper on the radiator and glared out at the rain streaming down the window in a silver sheet. "I hate rain!"

"Funnies, funnies. All Karen thinks about is funnies," Peter sighed.

Dan's hearty laughter filled the whole downstairs of our tiny house. There might be rain outside, but inside we were warm and dry and well fed and full of love and laughter.

"MORE COFFEE?" I asked, when what I wanted to say was, "The Lord's been extra good to us, hasn't He?" Then I knew from the look in Dan's eyes he was agreeing with me, even though his lips said, "Guess I do need a little extra weatherproofing, at that."

"Did I hear you saying last week you were glad you didn't have an indoor job that kept you tied to a desk in this nice fall weather?"

"Did I say that? Must have been a typographical error.—No, come to think of it, I don't really mind a day like this. I get ready for it and when I wear my full equipment I stay dry.—See that you do the same!" He pounced on Pete with a mock ferociousness that brought a series of chuckles.

We saw Dan off, Susie and Pete supervising. In fact, the family offered so much assistance that Bert Omwick, who is driving the men who live around here this week, had to blow his horn loud and long to get our attention.

"It's a good thing we have the car today, isn't it?" said Karen, coming back from the door to help me clear the table.

"Sure is. If you had to walk to school in this you'd melt like gum drops."

"Melt like gum drops!" laughed Pete.

"Melt like gum drops," echoed Susie.

BUT KAREN, FOR WHOM my sparkling wit was intended only smiled a tolerant smile. She is much too serious for a nine-year-old lately. Even her beloved "funnies" or "comics" aren't funny. They are deadly serious to her—so much so that I've been on the verge of forbidding them several times.

But as Mabel Larsen said when I was blowing off my worries to her, "All the children read comics. If she doesn't read them at home, she'll get hold of them at her friends' houses."

Just the same I wish she weren't quite so intense about everything. I guess I've helped make her that way and I'll just have to let up a little. Still, as Mabel said, "Be glad your problem isn't worse. There never was a child who didn't present a problem of some sort. And it's easier to make an over-responsible child lighthearted than to teach a careless one responsibility."

What I'd do without Mabel to cheer me up now and then, I don't know. Her own children are in high school, so she's lived through all the little worries that bother me.

And that doesn't mention some of the other kindnesses she's shown me at dif-

ferent times. Her washing up Susie's Halloween costume is one example. She arrived just after Susie had fallen in a mud puddle and I was already half-way out of my mind with all the jobs I had on my hands for one day. So what does Mabel do but strip Miss Susie of the gooey mess, grab a box of soap, and by the time I had the mud off the baby, she had washed the costume and hung it out to dry. Then she helped hang the rest of my wash so I could catch my breath before Pete and Karen came home.

I'M TRYING TO take Mabel's advice and joke more with Karen and never scold her for not doing anything well enough. Especially, I don't act annoyed when my jokes fall flat, like the one about the gum drops. Maybe it wasn't very amusing after all.

"My costume and my mask and everything's all laid out on my bed," said Karen, "so all I'll have to do at lunch is put them on so I'll be ready for the party. Do you think I should go in the boys' door this afternoon? We may on Halloween, Miss Traugartner says."

"And can I go in by the girls'?" demanded Pete.

"Of course! But cover your ears, Pete, or everyone will know you," Karen advised. "No one else has ears like that!"

Pete put his hands on the offending members. Far from being insulted he looked pleased with the distinction.

"I'm going to get dressed right now," Susie announced, starting purposefully up the steps.

"No, Susie!" shrieked her brother and sister together. "Not now! You get dressed and go out for cold pieces with us after school."

"Right now we'd better all put on our rain things and get the car out," I put in.

"Just like daddy," Susie agreed so sweetly I almost laughed aloud with relief. She raced out to the pantry-shed where all our rain paraphernalia is kept. Pete and Karen at her heels.

THE RAIN WAS STILL COMING down in buckets as we turned up our coat collars, pulled down our hat brims and headed out into the storm. We had almost reached the garage when I heard the ringing of our telephone bell. For a moment I was tempted to ignore it. Then I decided to turn back and answer.

"Climb in the car and wait in the garage," I ordered. "I'll come just as soon as I answer the phone."

In the shed I stepped out of my wet boots so as not to track up the kitchen floor, pushed back my hat and hurried to grab the frantically pealing instrument.

"Hello, honey," came Dan's voice. My heart stood still for he practically never calls me after he leaves in the morning. "I'm in a jam and you'll have to get me out I'm afraid. Look in the pocket of my brown suit and you'll find my 'Turn-in-the-Road' list. Will you call them and then call Pastor Ittel?"

"Your *what* list, Dan? I don't know what you're talking about. Better start over and tell me what you mean."

"They're having one of these 'Turn-in-the-Road' meetings about Lutheran World Action next Tuesday. At the Brotherhood meeting last week Pastor Ittel gave several of us lists of people to call and ask if they could go. I took mine, put it in my pocket, and never gave it another thought till this very minute. The pastor wants to know tonight how many are going to the dinner, so could you call the names on the list? I know you're busy, but I do hate to fall down on the job."

"Why, darling, I'd love to," I said and hung up fast. *And if he thinks I'm crazy,* I told myself, *his guess is as good as mine.*

The Gospel for the Twenty-fourth Sunday after Trinity (Nov. 4) is written in Matthew 9:18-26

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

How good a friend of yours is Saint Luke, the Evangelist? He is one of the people I am most eager to meet someday in the Kingdom of Heaven. Since we are all living members of the Kingdom, I value highly his acquaintance.

His personality, as it shines through his Gospel of Jesus, was (and is) full of understanding and sympathy. He noted that so far as God was concerned, the socially and economically underprivileged were the ones privileged to draw closest to God. They were the ones with whom Jesus usually associated. They were the ones who received the most help. They were the ones who loved the most, for they had the most forgiven. Luke noted that it was the publican, the beggar at the rich man's gate, the lost sheep, the lost son, the Samaritan, the sinful woman who washed Jesus' feet with her tears, and others like these to whom Jesus devoted most of his time.

But Luke was also aware of the heartaches of the rich. He knew their loneliness, temptations, the pressures under which they lived. Jesus was also the friend of rich Zacchaeus. He healed the slave of a centurion. And the lesson for this Sunday tells of the raising to life of a ruler's daughter.

Matthew's account, from which the Sunday reading is taken, does not quite possess the charm of Luke's narrative, so we shall follow Luke's version (Luke 8: 41-56). Luke tells us that the ruler's name was *Jairus,* and that his daughter was at the point of death when he first approached the Lord.

Luke probably had Mark's account before him as he wrote. Much of his story he borrowed from Mark, but one bit he carefully omits. When we remember that Luke was a doctor, we readily see why that portion of the account did not please him. Mark said that the woman with the unchecked bleeding "had suffered many things at the hands of physicians, and had spent all that she had, and was not better, but rather worse." Luke was not going to include such a slam against his profession in the account he was writing, so he changed it to read simply, ". . . (she) could not be healed by anyone."

There are other passages in this story which also show Luke's medical point of view. He gave the daughter's age at the beginning of the account, whereas Matthew and Mark omitted it entirely. And at the end of the story, Luke placed Jesus' command to the family that the girl be given something to eat immediately after she was returned to life, while the other author to mention this placed it later. The physician was much concerned about the patient's welfare.

All through his Gospel we find that Doctor Luke reflects his medical training. His description of various diseases is usually the most accurate. He said, for example, that Peter's mother-in-law had a *great* fever, where the other Evangelists merely mentioned that she had a fever.

You remember that it was Luke who accompanied Paul on many of his trips. He was Paul's personal physician. And

it was Luke, too, who wrote the book of *Acts*. The way that Bible scholars discovered that it was Luke who wrote both the third Gospel and the book of *Acts* is interesting. Early church tradition attributed both books to Luke, but tradition is sometimes wrong. Neither book was signed, nor was an author's name mentioned in either.

If you look at the opening verses of both *Luke* and *Acts* (Luke 1:1-4; and Acts 1:1, 2), you will note that both books are addressed to Theophilus, and the second work seems to refer to the first. Furthermore *Acts* begins its account where *Luke* leaves off. Close examination of the two books shows identical style of writing, handling of situations, attitudes, language ability, and so on. It is evident that the same man wrote both books. In fact, they are two volumes of the same work. But who was the author?

SEVERAL PLACES IN THE BOOK of *Acts* the account abruptly switches from "they did . . ." to "we did . . ." These are known as the "we" passages. (See 16:10, and the change from the end of chapter 26 to the beginning of chapter 27.) The author of *Acts* apparently took these passages from his personal diary and included them without change in his book.

Naturally, too, the author would not mention himself by name in his work. Further, the author seems unusually familiar with the area of Macedonia. We know that Luke was with Paul, that Luke probably came from Macedonia, that Luke's name is never mentioned in *Acts*. These and other facts such as the author's knowledge of medicine indicate that Luke, the "beloved physician" (Colossians 4: 14) was the author of *Acts*, and therefore also of the third Gospel. Here is one of the many places where modern scholarship and ancient tradition agree.

Since he accompanied Paul, we might have expected Luke to follow Paul's style of writing or echo many of Paul's ideas. But Luke kept his own style and avoided theological discussions. The beautiful way in which he presented the parables of Jesus has helped to make them so popular throughout the world.

Luke, who never met Jesus on earth, got his information from many sources. Possibly he knew Mary, the mother of Jesus. He may have met the daughters of Philip, the evangelist; conferred with Peter, Mark, Zacchaeus, Mary and Martha, and others. While we do not know the actual sources of his information, we do know that he preserved their stories and wove them into a beautiful and accurate account. Luke was an exceptional man: fine doctor, skillful writer, good disciple, sympathetic person—true saint.

WE HAVE DISCUSSED Jesus' resurrection miracles in a previous article, and so will take note only of a few miscellaneous items from Sunday's lesson. Notice that although the woman with the bleeding assumes the touching of Jesus' robe will cure her, Jesus himself tells her that it is her faith that made her well. There was nothing miraculous about the robe.

"The minstrels, and the people making a noise" were both friends of Jairus and men hired by him to be professional mourners. Flute-players accompanied the hired mourners in their funeral dirges. This custom was common especially among Greeks and Romans.

Mark and Luke added that Jesus asked those who witnessed this event not to repeat it to anyone. (This turned out to be a futile request.) Jesus found it hard enough to teach true disciples; he certainly didn't want to be burdened with curiosity seekers.

Personal Problem Clinic

Job

QUESTION: Robert, our oldest son, is 19. He has been graduated from high school and his intelligence is about average. He has no special interests, and no bent in any special direction. He does not want to go to college, but is eager to get into a job.

Bob is nice-looking (if a mother may say that much) and has a good manner of meeting people. He is a well-behaved boy, has always attended Sunday school and church, but isn't very mature for his years. Since his high-school record is only average, we don't feel like urging him to go to college—in this the high school principal concurs—for it would probably mean a great sacrifice without proportionate outcomes.

We are at a loss to advise the boy.

REPLY: Bob would probably benefit considerably from vocational tests. Your high school principal or the school counselor could advise him as to where such testing is available—probably in the psychological clinic at some university.

The tests would probably narrow down the field into which Bob could properly fit. Furthermore, a trained and skillful examiner will consider not only his skills and aptitudes but also his personal characteristics, his desires, and his social adaptability. The examiner will also consider the estimates of his teachers and those of his parents. On the basis of such advice Bob can probably make a choice.

It may be that your son should consider a trade school. On the basis of the psychologist's advice and his own aspirations Bob may choose such a course. It may be highly desirable. Write your state department of education for information on industrial and trade schools, or ask the psychologist for that information.

Adult learning

QUESTION: For some time I have been wondering about all the emphasis on the education of adults. A short time ago I visited a large evening school for adults and found that some of the people enrolled have education as a secondary purpose. They are more interested in companionship, social life, passing time, and romance. While there are millions enrolled in such schools I am doubtful about the seriousness of their motives.

In going along with adult education may we not be following a will-o'-wisp? Or is there scientific evidence for the capacity of adults to learn?

REPLY: Probably more than 20,000,000 grown-ups are enrolled in classes each year. More than 30 sponsoring agencies, outside the church, conduct the courses, which range all the way from higher mathematics to bridge-playing. I am aware, as are the agencies, that people come to classes with various motives—generally legitimate purposes, such as you have named—just as they come to church. Benefits are as variable as the motives.

About 30 years ago Thorndike conducted an extensive investigation of adult learning capacity, and found that learning ability reaches its peak among humans in the early twenties, but declines only a little up to 50 if an effort is made. He found that after 40 there is a decline of one half of 1 per cent to 1 per cent, on an average, each year.

But very recently Irving Lorge, Columbia University, made a further study, using a more refined technique, and found no decline in learning capacity after 40. He did find, however, that while the ability to learn remains about the same, more time is required. (Thorndike had not reckoned with the speed of learning.)

Lorge found also that the change in speed of learning is due largely to increasing defects in the functioning of the sense (vision, hearing, etc.), slower reaction time. and less eagerness to learn. All of these are subject to correction, so learning by adults can go on and on.

—EARL S. RUDISILL

Some Churches Taught Democracy

Democracy and the Churches. By James Hastings Nichols. Westminster. 298 pages. $4.50.

The observation that most of the countries in which Calvinism has flourished are democratic leads the author to the conclusion that Calvinistic, and especially Puritan, Protestantism has been the nursery of modern democracy. On the other hand, he believes that Lutheranism, Anglicanism, Eastern Orthodoxy, and particularly Roman Catholicism are undemocratic or even anti-democratic.

It will readily be conceded that Puritanism, with its principles of freedom of discussion, the consent of the governed, and the separation of church and state, gave a significant impulse to the development of modern democracy. But the author does not make a convincing case of the antecedent influence of Calvin as over against Luther, nor does he give sufficient weight to subsequent geographical, political, and economic environments. Why, for example, have Lutherans in Germany, Sweden, Finland, and North America assumed somewhat different attitudes and pursued dissimilar courses? And why have Calvinists in Switzerland and South Africa differed so sharply in some of their attitudes?

Although many questions must be raised which the author fails adequately to answer, the book is important as a pioneer study in an important field. The comprehensiveness of its sweep is commendable; it treats social and economic, as well as political, democracy, and it touches upon the major relevant aspects of the history of the last four centuries. Lutherans (although less than Roman Catholics) will be disturbed by the book. This is one good reason why they should read and ponder it.

Philadelphia THEODORE G. TAPPERT

Flood Story is Reliable

In the Light of the Bible, Geology and Archaeology. By Alfred M. Rehwinkel. Concordia. 372 pages. $4.75.

The printing, illustrations, and make-up of this volume are excellent. The clear and popular style makes the book easy to read.

The author gives the following reasons for writing. Next to the creation, the flood, the author says, was the greatest event in the history of the earth. The flood occupies a prominent place in the Bible. Modern textbooks indicate a seemingly irreconcilable conflict between Genesis and geology. Yet the flood, says the author, is a prototype of the final judgment.

The Christian earnestness and purpose of the author is highly commendable. Opinions and conclusions of many geologists, archaeologists, and other scientists are quoted and evaluated.

The Biblical account is considered, the probable causes of the deluge of water and its duration are discussed. The author maintains that this catastrophy was accompanied by volcanic activity on an unprecedented scale.

The author presents the extra-Biblical evidence of the flood. Traditions found the world around are brought together as historic evidence for the universality of the flood. Archaeological evidences, such as clay deposits which covered and destroyed some early cities of the Orient, are also adduced.

Difficulties of many of the solutions accepted by geologists of the present day are enumerated. The author rejects the current classification of rock strata, from Archaic to Cenozoic, on the ground that it is "a system built up entirely upon organic evolution which leaves no room for an omnipotent Creator, or a personal God." He holds that the great changes that have taken place in plant and animal life, as well as in the physical character of the earth are best explained with regard to the flood.

The principle he is concerned to maintain is that "The Bible is not a textbook on geology, or any other science, but whenever

it touches fields of knowledge belonging to these categories, it is reliable."

Fremont, Nebr. P. W. H. FREDERICK

One Negro Woman

Light in the Dark Belt. The Story of Rosa Young as told by herself. Concordia. 200 pages. $1.

This is an inspiring account of Lutheran mission and educational work among the Negroes in the south. It is especially timely in view of the National Lutheran Council's recent assumption of the work formerly done by the American Lutheran Church and of the stirrings within the ULCA toward a greater attention to work among Negroes.

It is an autobiography of the author who arose from sordid non-Christian surroundings to a position of leadership in pioneer educational work for her people and finally into relationship with the Negro mission work being done by the Synodical Conference. Some of its pages would be dull to a reader not interested in the plight of the Negro people and the power of the Christian faith to ameliorate it, but it is a powerful exposition of the yearning that must characterize the whole people and of the satisfactions that come to them when they hear and accept the saving gospel.

It is horrifying in its realism when it describes the living conditions in rural Negro communities, especially as they existed a generation ago. This applies not only to physical circumstances but to the psychology of the unenlightened people. It is graphic in its account of the type of religion promoted by the sects among them. It is beautifully convincing in its appreciation of the truths as presented by the Lutheran Church and as to the appeal which such a presentation has to that race.

Its spirit is so devout, humble, and thankful for what the church has done for the writer that a reader will overlook the writer's extreme absorption into the cocksure spirit of Missourianism. This is evidenced by general use of the word "pure" before Gospel and "true" before Word, etc., and the failure to credit the power of the Word that came to the writer from non-Lutheran sources before she entered into relationship with the Synodical Conference. She seems to overlook the fact that her faith in God's guidance was established long before that, as evidenced in her habits of prayer, her confidence of success, and the blessings which attended her early work. Perhaps this oversight is humanly justified in the light of the rabid opposition which many of her race exhibited toward her when she became a Lutheran.

The book is not only an interesting psychological study but it throws a great deal of light upon the splendid work that has been done by the Colored Missions of the Synodical Conference. R. H. GERBERDING

New York City

Mission Stories

He Wears Orchids. By Elizabeth Meredith Lee. Friendship Press. 181 pages. $2.50.

There is no better way to portray Christianity than through personality. And Miss Lee has done that for people south of the border. Our neighbors to the south of us should be better known to us. We should know about the progress evangelical Christianity is making down there.

In this book you meet the man who wears an orchid while teaching his Sunday school class. You learn how Protestants find money under their pillows, how Cupid assisted in a conversion, how Nazareth lives again.

There are men and women, some educated and some not—lay, clergy, and politicians—whose stories are modern, Christian, thrilling, and well told. And they cover just about every place south of the border.

There is the story about the Mayor of Barranquilla, threatened with death, who nevertheless carried his evangelical Christianity into office with him and so won support that the leading paper commented: "With 10 people like Borelly who would be willing to occupy public positions, the official conduct of this country would be saved."

While this book is intended for mission study groups, and I predict they will enjoy it immensely, it is a book for all to read.

Reading, Pa. W. R. SIEGART

OVERSEAS

SWEDEN: Karlstad. Oct. 11.—AMERICANS know that church attendance in Sweden is low. The old habit of regular Sunday attendance, still alive when many Swedes emigrated to America 100 years ago, has broken down. Now people go to church on Sunday only when they feel that the service has something of real value for them.

Social life has changed profoundly during the last 100 years. General education, newspapers, books, film, radio, transportation have made the situation of modern man quite new. But church services have not changed. So there is little contact between modern man and the church, and this is reflected in the poor church attendance.

But Christian life needs the congregational services. What can and should the church do to give the weekly service a functional place in modern life?

In the critical situation of the church service, there are in Sweden some who try to find the solution in giving greater emphasis to the liturgical part of the service, some who think that the main problem lies with the sermon. Sometimes the gulf between ritualists and non-ritualists appears to be wide. But even the ritualists are eager to give the sermon an important place in the service. So the problem of the sermon—the crisis of preaching—concerns everybody.

HERE ARE SOME evidences of the interest in this problem in Sweden.

A couple of years ago the leading newspaper, *Dagens Nyheter,* made a study of the preaching in the Church of Sweden. The journalists did not find anything in the sermons that was harmful to their liberal views. They found the sermons harmless but uninteresting.

Bishop Anders Nygren of Lund often uses this illustration to explain the importance of preaching. In May 1945 the Norwegians and Danes heard a message that their countries were liberated. This message changed their whole situation. The change was a fact, but it did not have any significance to an individual until it had been heard by him.

It is the same with the Biblical message. The meaning of preaching is to deliver the message that man has been liberated from the powers of sin, evil, death. The liberation is a fact, which through the preaching must be understood and experienced by the individuals.

Gustaf Wingren is the successor of Bishop Nygren as professor of systematic theology at Lund. In 1949 he published his book *Predikan* (preaching), one of the most outstanding products of modern Swedish theology. As a convinced Lutheran theologian, Wingren stresses the primacy of the Word of God. The church is there to preach the Word. When stressing the primacy of the Word compared with the church, Wingren finds that this view distinguishes Lutheranism from Anglicanism, with which the high-church faction feels closely related.

Wingren accepts Nygren's view of preaching as a message of something that has happened. The sermon must never become a lecture on religious topics. But Wingren does not enter into the important problem how the message is to be understood as such by the listeners. This is a problem of psychology, not of theology, he says.

AMONG THE PASTORS as well as among leading theologians, the problems of preaching are burning. Last month the clergy of the Stockholm diocese met in their regular diocesan convention. The main theme for the discussion was "Preaching." As basis for the discussion Dean Olle Nystedt, a prominent preacher himself, had published a thesis: *Predikan och Guds ord* (Preaching and the Word of God, Diakonistyrelsen).

Theologically, Nystedt builds on Nygren and Wingren, but also on the late Bishop Einar Billing. From him he quotes especially that the sermon must cleave to the Biblical text. Nystedt blesses the rule of the Church of Sweden that a preacher can never choose the text for his Sunday sermon. He must speak on the appointed text. If the text does not say anything to him he must wrestle with it until it opens his eyes. He

shall not use the text as a point of departure for jumping to his own ideas. He has to deliver the message of the text and nothing else.

In many dioceses pastors meet once a month in theological seminars. Here at Karlstadt I attended such a seminar a few days ago. There, too, the subject dealt with was "Preaching." The new Dean of Karlstad, Dr. Gert Borgenstierna, recently elected chairman of the Student Christian Movement of Sweden, gave a lecture on "Theology and Preaching," stressing the importance of a theological foundation for the preaching, which cannot be allowed to be general religious talk. The discussion emphasized that though the theological aspect might be the most important, the psychological aspect cannot be neglected and the message is not properly delivered unless it is understood. —STEN RODHE

(Dr. Leiper has recently returned from a three months' visit in Australia and New Zealand as a representative of the World Council of Churches.)

AUSTRALIA.—All through New Zealand and Australia I found that the problems and perplexities which beset our churches in America are camped on their doorsteps likewise: unchurched masses, apathy, and growing materialism. In addition they have the special riddle of how to make a country-wide program effective in lands of vast distance and sparse population.

The people are predominantly Protestant. (Roman Catholics make up only 18 per cent of the church population in Australia; 9 per cent in New Zealand.) Anglicans account for by far the largest proportion in both countries, but there is a strong Presbyterian church also, and a good representation of many of the "free" churches.

Recent statistics show that in Australia 95 per cent of the people say they believe in God, 90 per cent claim church membership, and 25 to 30 per cent attend church services with some regularity. The government's attitude toward the churches can best be described, as "aloof," sometimes bordering on antagonistic if the church ventures to ask any special favors; for example, in some states churches can get no building permits.

In New Zealand, 90 per cent of the people claim church affiliations—but the estimate is that only 12½ per cent of the people are really interested or active in churches. New Zealand church leaders were well informed about the world situation.

Signs of interest in the ecumenical movement are visible in the responsiveness of students, friendliness of newspaper men and radio stations, in the questions asked by businessmen and officials concerning the World Council of Churches. There is, however, a certain lack of information in most areas of both countries concerning the extent of inter-church co-operation that actually exists in their own countries or on a world-wide scale. This is partly because the sparsity of population makes it necessary that the work be done largely by volunteers who carry heavy loads; there are not enough people to justify paid staffs for inter-church co-operative work.

In some places in New Zealand one finds representative Maori people in the churches of western origin but they are not very much in evidence. The Mormons have made considerable headway converting Maoris. There is little race prejudice as such but I was told that anti-Semitism is growing although there are only about 5,000 Jews among a population of nearly two million. Both Australians and New Zealanders feel increasingly close to the United States, and, except for the Canadians, are probably more like us than any people in the world.

The Australians have taken a big hand in receiving DPs and refugees. The churches are working hard to make them feel at home. The churches are also backing strongly a movement to make their people realize that they must produce more food for the hungry world, since they have plenty of space for it. The rural population is diminishing at a dangerous rate, and if this trend to the cities is not checked, two of the greatest potential granaries in the world will be *importing* food. —HENRY SMITH LEIPER

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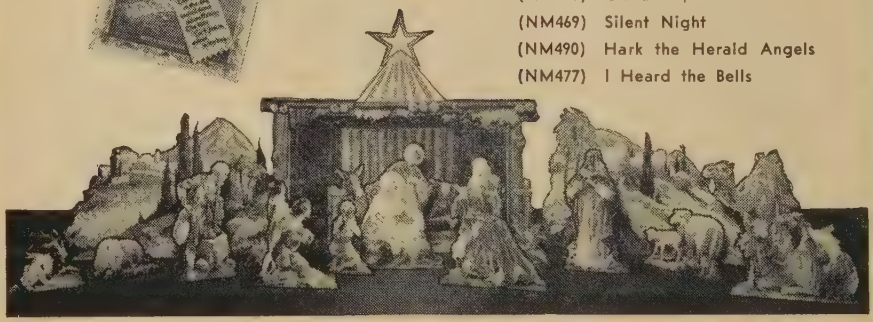

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NEWS IN THE CHURCHES

CALIFORNIA:

Synod Votes to Raise Quarter-Million for New Pacific Seminary in '52

BERKELEY, CALIF.—Delegates to the special convention of the California Synod, held on the grounds of the new Pacific Lutheran Theological Seminary, voted to raise a quarter-million dollars next year for the seminary. The money is to be used for furnishings, library, equipment, alterations and endowment funds.

This action was taken after delegates had rescinded approval given earlier this year for Synod's Camp Committee to use 1952 to gather funds for the improving of camping facilities on synod territory.

Making certain that nothing would interfere with the drive for the seminary next spring, the special sessions also saw the decision that all CHEY quotas be met by the end of this calendar year.

On the basis of a directive made at the 1951 convention, the Executive Committee of synod brought a recommendation that an assistant to President James P. Beasom be called, effective Jan. 1, 1952. The budget for next year totals $165,000, based on $10 per communicant member.

Synod's Committee on Faith and Life recommended: daily devotional booklets for each family, congregational demonstration of the Family Altar, distribution of pocket-sized pictures of Jesus and the holding of weekly Bible study and prayer sessions. A second recommendation of the committee suggested that all pastors preach a series of sermons on "Steps on Redemption's Road" during next February. A last recommendation proposed senior confirmation class rallies between Easter and Pentecost.

Following synod, the two conferences met in joint session. During the morning programs, the book, *Man and State,* was reviewed by the Rev. Walter Ruccius.

ON SEPT. 30 the new student house on the University of California campus was dedicated by Dr. Donald Heiges, executive secretary, Division of Student Service of the National Lutheran Council. The chapel of the Center was dedicated in memory of Joseph Church. The Rev. Clyde Grimstvedt (ELC) was installed as western regional secretary of the NLC's Division of Student Service.

H. L. LOGAN

FLORIDA:

Mission, LSA Interwoven

THE UNIVERSITY OF FLORIDA Lutheran Student Association held its first meeting of the fall term of school at Our Saviour's Lutheran Mission Sept. 23. Among the approximately 30 present, response came from two Mohammedan students from Egypt, two non-Christian boys from Japan, a Catholic girl from the Philippines, and a Lutheran student from Latvia. The German exchange students and the newly arrived Norwegian co-ed are expected to unite with the association. The activities of the LSA and Our Saviour's Mission are interwoven.

THE REV. VERNON E. KOTTER, Christ Church, Monroe, Mich., has begun work at Advent Church, Miami Shores, Fla.

THE 1952 CONVENTION of synod will be in St. Luke's Church, Lake City.

THE SECOND annual Brotherhood Retreat and Stewardship Workshop was held Oct. 20-21 at Camp Emmanuel, Groveland.

TRINITY CHURCH'S (St. Petersburg) new $140,000 parish building was opened Oct. 7.

A FULL-TIME director of religious instruction, Mrs. Myrtle S. Moehling, began her duties in Trinity Church Sept. 16.

HOLY TRINITY, Miami, will celebrate the 25th anniversary of the Sunday school Nov. 14, will honor Mrs. Melaine Rosborough, member of the church council and professor of German at Miami University, who has completed 20 years of service as the school's superintendent.

GRACE, Lakeland, because of increasing

church attendance finds it necessary to hold two services Sunday mornings.

At St. Luke's, Lake City, the women's missionary society recently secured funds to purchase a church organ.

At Church of the Resurrection, Daytona Beach, a young married couples "Kum Duble" club has been organized.

St. John's, Hollywood, recently expended $900 in redecorations and repairs of the church and parsonage.

St. Mark's, Jacksonville, finds it necessary to hold two services Sunday mornings to accommodate the congregations. The youth choir will participate in the early service. Sept. 30 the new parsonage was dedicated.

Dr. W. E. Pugh is one of a panel of three Jacksonville Protestant ministers who present (Friday morning) the International Sunday School lesson over local Station WMBR-TV.

The Northern District WMS will meet at Trinity, Jacksonville, Nov. 13.

St. John's, St. Mark's and Trinity churches of the city planned a joint Reformation service in St. Mark's Oct. 28.

Central and Southern District WMS Conferences are to meet Nov. 14-15.

WILLIAM E. PUGH

WITHIN SIGHT of the new four-and-a-half-million dollar Civic Center (background), members of Grace Church, Richmond, California, attend cornerstone-laying ceremonies September 16 for their new $150,000 church. Just 25 years (to-the-week) before, the cornerstone for the present building was laid. The building program is being directed by California Synod Church Extension Director Edward Spirer, assisted by Pastor Milus Bonker and Grace Church councilmen

PASTOR JOHN RUPLEY (left) is assisted by Student Pastor Robert Hamilton in the laying of the cornerstone for the new $60,000 parish education building for First Church, North Platte, Nebr. The stone was part of the foundation of the present church. The structure should be completed by early spring of next year

INDIANA:

$75,000 Dedication in Fort Wayne

OUR SAVIOUR CHURCH, Ft. Wayne, dedicated a new $75,000 colonial church Oct. 7. Dr. Arthur M. Knudsen, Board of American Missions secretary, preached the sermon. Dr. Paul H. Krauss, pastor of Trinity Church, "mother church" of the six-year-old congregation, preached at a "Friendship Service." The congregation has purchased a new parsonage for the new pastor, the Rev. William Pifer, installed Sept. 16.

BOTH CONFERENCES of synod held conventions in September. Northern Conference met Sept. 30-Oct. 1 at St. Luke's Church, Ft. Wayne. Southern Conference met Sept. 24-25 at Zion Church, Pershing.

THE REV. ALBERT R. SWASKO, Evansville, was elected president of the Southern Conference, the Rev. A. H. Abplanalp, Elkhart, president of the Northern Conference.

STEWARDSHIP WORKSHOPS were held a Columbia City, Frankfort, and Pershin Sept. 16, and are scheduled for Batesville Cicero, and Nappanee for Nov. 11.

SYNOD will promote the "synodical plan for subscriptions for THE LUTHERAN durin November, December, and January. Th Rev. G. H. Volkmar, Monroeville, is chair man of the promotion committee, and Pasto Ivan Ross, Middlebury, is the treasurer.

ROBERT H. HEIN

IOWA:

Iowa Senior Supplies at Ely

AN IOWA UNIVERSITY senior, Philip Big low, will serve as supply for St. John Church, Ely. Young Bigelow, active in th university's Lutheran Student Associatio and president of that group during the pas year, plans to enter the ministry.

THE ELY congregation dedicated their nev church recently.

THE RESIGNATION of Dr. Frederick D Boldt as pastor of First Church, Newton became effective Sept. 16. Dr. Boldt ac cepted a call to Salem Church, Fremont Nebr., after 14 years in Newton, four o which included service as president of th Iowa Synod. The congregation joined th synod in presenting gifts and sponsorin farewell ceremonies.

THE REV. WILLIAM SWARBRICK was in stalled pastor of St. Mark's Church, Du buque, Sept. 16.

THE REV. H. J. LEE was installed pastor o English Church, Iowa Falls, on Sept. 16.

THE REV. GEORGE T. L. JACOBSEN wa installed pastor of First Church, Iowa City Sept. 23, by Drs. E. A. Piper and George Arbaugh.

MEMBERS OF the Muscatine congregatio recently held services marking completion o renovation of the church. Speaker was th Rev. William J. Boldt, Joliet, Ill., son of th congregation. A parish worker has bee called and will begin work Feb. 1, 1952.

FREDERICK D. BOLD

NEW YORK:

End of Long, Long Hill

LONG ISLAND—Two recent services in Flushing marked the end of one congregation's long, uphill climb. Members of Messiah Church on Oct. 7 dedicated a new $25,000 educational unit of their church. Much of the interior work was done by men of the church.

Three days later a special service was held for the burning of the mortgage on the church proper. Although this mortgage totaled $44,000 only seven years ago, it was retired entirely through freewill offerings of the members with no campaign of any sort. From a bankrupt congregation with 100 communing members in 1942, Messiah has grown to include 475 communicants at present. It had made no benevolence payments for 17 years prior to 1942; it has given $18,000 since then.

THE REV. HAROLD ANDERSON, St. Mark's Church, Boston, has accepted a call to Holy Cross Church, Lake Ronkonkoma, effective Oct. 13.

ANNIVERSARIES were popular on Long Island during October. Twenty-fifth anniversaries were observed by Resurrection Church, St. Albans; Grace Church, Forest Hills; and Holy Trinity Church, Bellerose. Special features of the celebrations included: Resurrection Church opened its campaign for a parish house for educational purposes. Grace Church released final plans for its building program; it is expected that ground will be broken for the new church in June of next year. Holy Trinity dedicated a new electronic organ.

THE REV. THOMAS B. KLINE was installed pastor of Christ Church, Flushing, Oct. 14.

THE REV. EDWARD PERRY, former assistant pastor at Parkside Church, Buffalo, has been awarded the Trexler Fellowship for 1951-52. While studying for his Ph.D. at Columbia University, he is assisting at Covenant Church, Ridgewood.

RICHARD H. WEISKOTTEN

SPOT

story of the week

EVERY TIME the Southern Baptist clergyman met his friend, a Lutheran pastor, they held an informal inter-doctrinal debate on the different methods of baptism.

The Baptist's argument usually included the statement: "If you'd read your Bible closely in Matthew 3 and Mark 1, you'd see that Jesus was baptized by immersion. Both accounts speak of His 'coming up straightway from the water.'" Jesus had set a precedent, he continued; "Christians should do likewise."

In rebuttal, the Lutheran pastor's pros-and-cons customarily followed the line of thought: "The Bible isn't specific on what method shall be used . . . the word 'baptize' actually means 'to sprinkle' . . . besides, it seemed rather obvious that a number of Biblical baptisms (like that of Paul's jailor, or the Ethiopian eunuch) couldn't very well have been accomplished by immersion."

The debates were always friendly, so neither convinced the other. But the discussions were terminated the day the Lutheran approached the Baptist . . .

"MUST THIS 'immersion' be complete; must the entire body be under the water?"

"Yes!" The answer was emphatic.

"If I walked into the water so that only my ankles were wet . . . I wouldn't be baptized?"

"No."

"If I went in up to my waist?"

". . . the whole way!"

"Even up to my ears?"

" 'Immersed' means 'entirely!' "

"How about the top of my head?"

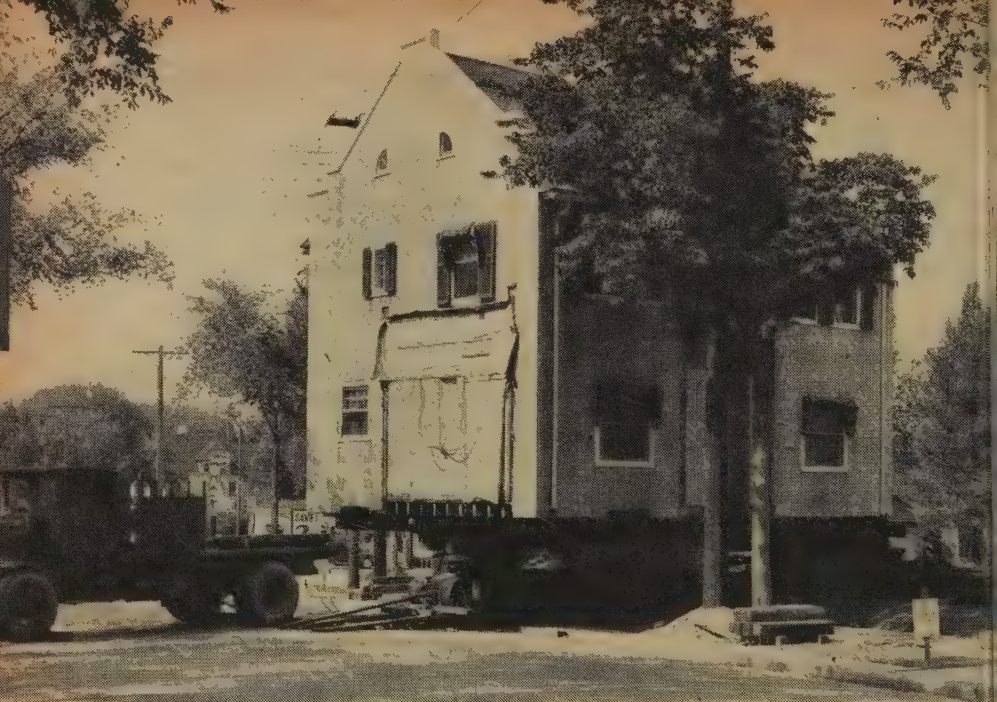
"All the way under!"

"You mean the top of my head is THAT important!"

"Emphatically so!"

"Well! . . . that's the spot we Lutherans baptize!"

—DICK SUTCLIFFE



HERE'S one United Lutheran parsonage that is literally "up in the air." It's the home of Pastor Paul Luther Wetzler being moved from the lot beside Salem English Church, Minneapolis, Minn., to its new site three blocks east. Old site will be used in the congregation's development plan

PENNSYLVANIA:

Home Mission Activity "Triples" in Allentown Area

ALLENTOWN—Home mission activity in the Allentown Conference has practically tripled itself during the usually "slow" months of the past summer.

St. John's Church, Emmaus, has set up a branch Sunday school which meets every Sunday in the Keck's Sunday school building (*see* THE LUTHERAN, *Oct. 24*).

The new Pembroke-Clearfield Village Lutheran Sunday school (Bethlehem) averaged an attendance of more than 70 persons during September and early October.

The branch Sunday school of Redeemer Church, Allentown, in Parkway Manor, has begun to hold regular worship services twice each month. This group meets in a house purchased with the authority of the synodical Board of Home Missions.

A house-to-house survey of the Hamilton Park area, Allentown, was made last summer, and the Allentown Conference Home Mission committee, together with the synodical home mission board, is considering Lutheran mission work in that area.

Two Bethlehem churches, Rosemont and Holy Trinity, are making a house-to-house survey of the new Kay-Win and Fireside home developments, in co-operation with four other Protestant churches located in West Bethlehem.

OVER 400 PERSONS at the Allentown LWA "Turn-in-the-Road" Conference at Muhlenberg College, Oct. 5, heard Dr. Franklin Fry call for more than 100 per cent support of LWA as the most vital contribution to peace

anywhere in the world today. "As a Christian, as a Lutheran, and as an American," said Dr. Fry, "I feel that Lutheran World Action has an unrivaled claim upon our hearts and minds in this turbulent age."

UNUSUAL SERVICES marked the 200th anniversary of St. Matthew's Church, Kellers Church, Pa., early in October. Chief speaker was the Rev. Fritz Gauer, of Kaiserslautern Church, Germany. Four years ago Pastor Gauer wrote St. Matthew's Church for material aid, because the name of the community, Kellers Church, struck him very forcibly. Since then the American parish has "adopted" the German congregation, laymen of St. Matthew's Church have visited Pastor Gauer abroad, and the congregation decided to bring him here to America for the observance of its 200th anniversary.

THE ALLENTOWN CONFERENCE, at a special meeting Sept. 17, authorized its Inner Mission Committee to raise funds among the churches of the conference for the purchase of an automobile to be used by workers of the Lutheran Children's Bureau in the Bethlehem office of the synodical Board of Inner Missions.

WEISENBERG CHURCH, Fogelsville, observed its 200th anniversary Sept. 23.

GRACE CHURCH, Allentown, pledged $32,000 toward its new building in a recent 50th anniversary appeal, bringing its building fund to a total of $70,000 now on hand for the erection of a Gothic church.

THE REV. WILSON TOUHSAENT, called back into active service as a U.S. Navy chaplain, has resigned the pastorate of Rosemont Church, Bethlehem, effective Nov. 30.

ADDRESSES by two missionaries, Miss Lillith Schwab of India, and the Rev. Douglas Erickson of China, highlighted the 66th annual convention of the conference Women's Missionary Society, in St. Peter's Church, Bethlehem, Oct. 18.

Holy Trinity Church, Catasauqua, paid tribute at a recent Sunday service to one of its laymen, RALPH C. BOYER, who has served the church as a councilman and treasurer for more than a half century.

HENRY W. SNYDER, JR.

HOME MISSIONS

SOUTH CAROLINA: Nov. 4 has been set as organization day for the new mission to be located at Clemson College. The congregation will serve Lutherans of the community as well as college students.

FLORIDA: The Lutheran Church of the Good Shepherd has been selected as the name of the Tampa Palma Ceia mission. Organization will take place Jan. 27, 1952. Charter membership now totals 78. September average attendance at church, 60. A Luther League was organized Sept. 23 with 14 members. Pastor C. S. King conducts adult instruction classes Sunday evenings.

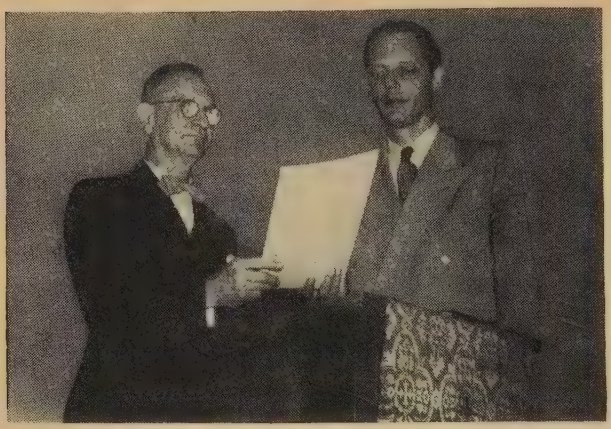
NEW YORK: Good Shepherd Church, Roosevelt, dedicated its new parish house wing and reconsecrated its chapel Oct. 24. The new wing will be used for Sunday school and confirmation classes, and can also be used for overflow crowds at church. A church bell, given as a memorial, will be placed in the tower which was erected on the new wing. It is now being cast in Holland and is expected to arrive late in November.

COLORADO: The Rev. Charles T. Goetz, developer for the new mission in the Wheatridge district of Denver, held the first service Oct. 14 in the Grange Hall, rented for the time being.

INDIANA: Synod President F. M. Hanes reports plans to establish new congregations in Ft. Wayne and South Bend. Several "county seat" towns are being considered for new congregations.

FLORIDA: A church building not in use Sunday mornings has been secured by Mission Developer F. I. Fesperman, who is doing preliminary work in St. Petersburg, Southside.

SOUTH CAROLINA: Second Sunday in December has been set as the time for organizing the new mission at Camden. Services have been held since April in a borrowed chapel. Pastor J. Sheldon Moose reports that a lot has been purchased for future building.



DR. EDWIN MOLL (left), director of the Near East branch of the Lutheran World Federation, receives citation as "Lutheran Man of the Year" from Carthage College President Morris Wee in recognition "of service beyond the call of duty to the suffering and distressed peoples of the world, and of extraordinary courage, loyalty and devotion to the church in the Near East"

PENNSYLVANIA:

Seattle Nominees Named

PHILADELPHIA—Pastors Alvin Butz, Jr., Maurice Gortner, and Lloyd Wallick, Laymen Samuel Hunter, Raymond Heuges, Wesley Ayars and Arnold Doehler have been nominated to represent the Philadelphia District in Central Pennsylvania Synod's delegation to Seattle next fall.

ALTERNATE CLERICAL delegates are Pastors Henry Luffberry, Ivan Hagedorn and Dallas Baer; Laymen Richard Sutcliffe, Walter Raller, Fred Herman and Craig Esterly.

The nominations were made at the fall meeting of Philadelphia district at Tinicum Memorial Church, Essington, last month. Delegates also elected Pastor Butz, of St. Matthew's Church, Philadelphia, as president. Other officers include Pastors James Diffenderfer, Kenneth Zimmerman, Robert Bass, Mr. Charles Smith, Mr. Harold Snyder.

THE REV. ALVIN H. BUTZ, JR., has accepted a call to St. Paul's Church, Glenside, after serving as pastor of St. Matthew's Church, Philadelphia, since 1946.

THE LUTHERAN SOCIAL MISSION SOCIETY launched its 50th Anniversary Appeal with three dinners Sept. 24, 25 and 26 for 660 workers at St. Peter's, Nativity and Tabernacle churches. Goal for the Anniversary Appeal is $50,000. Special events, such as a 50th Anniversary Dinner on May 1, 1952 are being planned by a special committee headed by Dr. Harry Hodges. Ralph K. Hess heads the Appeal Committee.

THE CORNERSTONE LAYING of the new superstructure of Redemption Church, Rhawnhurst, was held Sept. 23. Participants included Dr. Earl S. Erb, Dr. Roy L. Winters and Pastor Christian Schenck.

To be completed early next year the stone colonial structure will seat 300, cost $104,000 exclusive of organ and pews.

THE FIRST Fall meeting of the Lutheran Ministerial Association was addressed on Sept. 17 by Dr. Ivan H. Hagedorn, on the subject, *"I Have the Most Interesting Job in the World."* Calling upon personal experiences and those of others he presented thrills and challenges of the gospel ministry as compared to other vocations and professions.

THE MINISTERIUM of Pennsylvania has organized a Committee on Service to Military Personnel, headed by the Rev. Frank M. Brown, which offers information and aid to member congregations. Statistics show that 225 of the 385 Ministerium pastors have ordered the monthly news pamphlet, *A Mighty Fortress,* for distribution to personnel serving in the armed forces.

128 CAMPERS, representing 21 churches

attended the third annual Lutheran Youth Retreat at Camp Hilltop, Downingtown.

ONE OF SIX workshops on worship, presented by the synod's committee on worship was held in Trinity Church, Germantown, Sept. 17.

SISTER BETTY AMSTUTZ was installed as headworker of the Lutheran Settlement House Sept. 16.

DR. HUGH E. YOST celebrated his 10th anniversary as pastor of Temple Church recently.

PHILADELPHIA DISTRICT Luther Leaguers meet Oct. 21 at St. Paul's, Ardmore. The afternoon session will be highlighted by a play "The Years Ahead." The same topic will be presented in the evening session by Pastor Reginald Deitz. ALVIN H. BUTZ, JR.

PENNSYLVANIA:

Teaching Stewardship Stressed

WILLIAMSPORT—Two teaching clinics were held during September and October. Over 225 attended sessions at Messiah Church, Mifflintown, and First Church, Watsontown. The Rev. George E. Whetstone, assistant to the president of synod; Mrs. Alexander Resko, Mifflintown; and Adrian H. Amstutz, Lewisburg, were clinic leaders.

AS A RESULT of the Stewardship Workshop approximately 25 laymen have been trained to visit every congregation presenting the program of the church to councils and congregations.

THE CONVENTION of Susquehanna Conference WMS was held in Zion Church, Sunbury, Oct. 24.

THE REV. GEORGE H. BERKHEIMER, secretary of synod, was to be speaker at a Reformation Service sponsored by the Lewisburg area Lutheran Ministerium Oct. 28 in Christ Church, Lewisburg.

THE ANNUAL fall convention of conference was held Oct. 16 at Redeemer Church, Williamsport. A Brotherhood banquet for pastors and laymen featured an address by Dr. Russell D. Snyder, professor at Philadelphia Seminary. PAUL W. DE LAUTER

CAMPUS

CHICAGO Seminary is 60 years old Nov. 11, will hold anniversary services and hear Dr. Paul Krauss, pastor of Trinity Church, Ft. Wayne, Ind., member and past president of the board of directors. Trinity Church has given a quarter-million dollars to the seminary in the past six decades, recently gave $10,000 for the new library. Seminary receives $200 a month from Trinity.

GETTYSBURG College was forced to turn down three out of every four applications of young women seeking to enroll at the Lutheran institution. Although the national average decrease in enrollment ranges from 17 to 30 per cent, Gettysburg reports a fall-off of only about 4 per cent.

NEWBERRY College opened its 95th season Sept. 14 with an enrollment of 357 students. Lutherans make up the majority group on campus, having a total of 153 students; following in order are: 79 Methodists, 77 Baptists and 15 Presbyterians.

WAGNER College, opening its 69th academic year last month, was pleasantly surprised to discover that enrollment in regular day sessions was 791, only a small drop from the spring semester when 796 were enrolled.

MIDLAND College's student newspaper, "The Midland," is editored this year by George Meinhold, sophomore from Good Shepherd (Bellaire) Church, Hollis, N. Y. An active LSAer, George is also a member (for the second year) of the Student Council. Jerry Bartles, a Fremont Lutheran, will edit "The Warrior," student annual, expects to major in journalism.

ULCA FOOTBALL SCOREBOARD

Friday, November 2, 1951

Doane at **MIDLAND**

Saturday, November 3, 1951

CARTHAGE at Augustana
Dickinson at **GETTYSBURG**
Guilford at **LENOIR RHYNE**
Lehigh at **MUHLENBERG**
NEWBERRY at Elon
SUSQUEHANNA at Juniata
THIEL at Grove City
Upsala at **WAGNER**
WITTENBERG at Denison

ROCKY MOUNTAIN:

First Full-time President Installed

DENVER—Colorful ceremonies, with every pastor in synod marching in the procession, marked the induction of the Rev. John F. Futchs as first full-time president of the Rocky Mountain Synod Sept. 26 in St. Paul's Church, Denver, Colorado.

The Rev. George F. Harkins, assistant to the president of the ULCA, preached the sermon, and the church's pastor, Dr. Elmer W. Harner, was liturgist.

President Futchs is a graduate of Wagner College and Philadelphia Seminary, has served pastorates in Pennsylvania and Virginia, before a nine-year pastorate at Trinity Church, Boulder, where he was pastor to Lutheran students in the university.

Ceremonies also included the enrollment of four new pastors in synod: the Rev. William S. Avery, new pastor at Boulder (installed Sept. 30 by President Futchs); the Rev. Charles A. Davis, installed pastor of Gloria Dei Sept. 23; the Rev. Clarence B. Lund, associate pastor of Messiah Church, installed Sept. 16; and the Rev. Charles T. Goetz, who is developing a new mission in the Wheatridge suburb of Denver under the auspices of synod and the Board of American Missions.

A stewardship workshop and executive committee meeting preceded the above ceremonies. Never in the 60 years' history of synod has there been so much mission-minded activity.

Dr. Oliver F. Weaver, editor of the "Rocky Mountain Lutheran" for 18 years, has asked to be relieved of his task. Synod's executive committee voted to make the editorship a function of the full-time president's office.

DR. FRANKLIN C. FRY'S words, *Make a success of a success,* were brought to Denver pastors Oct. 9 by CHEY Director Rees Edgar Tulloss. Although synod has surpassed its goal, all agreed to go the "second mile" in the closing months of CHEY.

THE REV. FRANCIS A. DAEHLING resigned as pastor of Good Shepherd Church, Denver, in order to accept a call to the First Church, South Sioux City, Nebr., Sept. 1. Pastor Daehling organized the congregation as mission developer and served as pastor four and a half years.

THE 60TH ANNIVERSARY of St. Paul's Church, Albuquerque, N. M., was celebrated Oct. 14. Speakers were Dr. Arthur M. Knudsen, former pastor, and Synod President Futchs.

This congregation has been a leader in benevolence giving, often assisting weaker congregations to meet their budgets.

Pastor Leeland C. Soker has been pastor here for 10 years.

THE 1952 convention of synod has been set for May 13-15 in Casper, Wyo.

OLIVER F. WEAVER

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.

E. W. Harner, D.D., Pastor
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Services: 11:00 A. M.
Luther A. Thomas, Pastor
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DR. ROSS STOVER PREACHES
11 A.M. Morning Worship
at 16th and Jefferson
7:30 P.M. Evening Service
at Broad and Boulevard
7:30 P.M. Thursday
at Broad and Boulevard
Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us

SOUTH CAROLINA:

Two New Missions in Five Weeks!

COLUMBIA—Believing that "growth is a good sign of life," laymen and pastors of synod are happy over the recent disclosure that two new Lutheran missions will be established within the next six weeks. Plans call for organization to take place at Clemson College (Nov. 4) and at Camden (Dec. 9)—(*see Home Missions, page 41*).

SILVERSTREET CHURCH, Silverstreet, has some kind of a record. With a confirmed membership of 200 there have been an average of 200 present for Sunday school, and an average of 190 present for morning services. A new church was completed recently, and the parsonage is being remodeled.

RAY D. NILSEN, Good Shepherd Church (Walterboro) layman, has offered to transport used clothing from centers in South Carolina to the warehouse in Easton, Pa., for Lutheran World Relief. Mr. Nilson operates a large trucking line together with a bonded warehouse. Last year this layman made the same offer and hauled free of charge a load of good used clothing for LWR from South Carolina.

OVER 300 LAYMEN and pastors attended the stewardship rally held in Mt. Tabor Church, West Columbia, Sept. 20. Chester A. Myrom, associate secretary of Stewardship of the ULCA, was the only "outside" speaker. Others included Pastors J. L. Drafts, F. Wm. Brandt, H. Odelle Harman, J. B. Ballentine, Dr. Karl W. Kinard, Pastors J. A. Keisler, Jr., Russell Boggs, Wynne C. Boliek, and James B. Wessinger.

EBENEZER CHURCH, Columbia, was the scene of an impressive commissioning service for the Rev. and Mrs. George A. Phillips, who will soon leave for India.

THE REV. J. LEGRANDE MAYER was installed pastor of Grace Church, Prosperity, Sept. 16.

SYNOD has 16 students attending seminary,

the doctrine of the Atonement...

Christus Victor

by Gustaf Aulén

A distinguished Swedish theologian presents an historical study of the three main types of the idea of the Atonement—asserting the supremacy of the "classic" view over the Satisfaction Theory of Anselm and the later subjective interpretation. Dr. Aulén sets the Incarnation in direct relationship to the Redemption and cites the Gospels, Paul, and the early Christian fathers in support of his view. The position of Luther is re-evaluated, and the place of sin, the devil, and salvation in each of the three theories is examined. New Testament scholars will welcome the American edition of this penetrating study.

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MACMILLAN

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New York 11, N. Y.

27 students in college who have indicated their intentions to prepare for the ministry.

THE REV. CURTIS K. WISE, social missions pastor of synod, has resigned to accept a call to Zion Parish, Lexington.

THE REV. RAYMOND R. ELLSWORTH, pastor of Faith Church, Batesburg, has resigned to accept a call to St. Luke's, Florence.

THE KNUBEL-MILLER LECTURES for southeastern U.S., will be delivered in Columbia, Jan. 15-16. Dr. F. R. Knubel, president of the New York Synod, will deliver the series on the subject, "Counseling."

ADVENT CHURCH, Charleston, reports full payment of their organ indebtedness, and the last payment on the parsonage.

THE REV. GEORGE E. MEETZE, Columbia, has been elected to fill a vacancy on the ULCA Committee on Church Papers.

CONSTRUCTION of Pilgrim Church, near Lexington, is nearing completion. Plans had been made before Dr. Thomas F. Suber accepted a call to St. Luke's, Prosperity.

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VIRGINIA:

Youth Become "Religious Illiterates"

ROANOKE—If a charge made by a rural sociologist in a report prepared for the Virginia Council of Churches is true, large numbers of Virginia youth "reach adulthood as 'religious illiterates.'"

On the giving end of the charge is Dr. W. E. Garnett, rural sociologist at the Virginia Agricultural Experiment Station. In a report being made to the VCC committee investigating rural trends, he claims "probably little more than 10 per cent of youth between 16 and 24 are reached by either Sunday school or youth church organizations."

The report said there are 6,978 churches in Virginia, 4,840 of which are rural. The estimated value of church property in the state is $167,000,000. The combined church budgets last year totaled around $25,000,000.

Dr. Garnett also made these observations: "Many country-life changes, such as striking gains and losses in population in many areas and changes in leisure time facilities, affect church programs and functions."

OVER 51,000 school children are enrolled in weekday religious education classes in the Old Dominion. The classes, sponsored by the Virginia Council of Churches, are conducted in 37 counties and six cities. Dr. Minor C. Miller, executive secretary of the council, says more than 97 per cent of all children who have been given an opportunity to enroll in these classes have joined with the approval of their parents.

A TOTAL OF 179 campers attended the Powell's Fort Lutheran Youth Camp in August.

CHRIST CHURCH, Radford, observed its 60th anniversary with an all-day service Sept. 30. Speakers included Dr. H. Sherman Oberly, Roanoke College president; Dr. Charles J. Smith, Roanoke College provost; Dr. R. Homer Anderson, synodical superintendent; and the Rev. Earle H. Fisher, Roanoke Conference president. Pastor of Christ

Trinity Lutheran Church
Roxbury, Mass.

A member writes us: "My society and myself wish to express to you our grateful thanks. . . . We are all so well pleased with your splendid work in putting the picture of our church on the plates."

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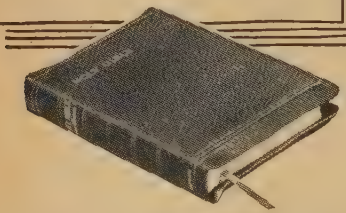

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Church is the Rev. V. A. Moyer, Jr.

Synodical Treasurer A. B. Greiner reported that as of Aug. 31 the synod had paid $66,021 on its 1952 benevolence goal of $145,140.

GRACE CHURCH, Winchester, recently spent almost $20,000 for repairs and improvements to its church. FRANK K. EFIRD

CHANGES OF PASTORATE

CANADA

PAVASARS, E. Board missionary, Latvian Evangelical Church. 404 Hughson St. N., Hamilton, Ontario.

ZINCK, FREDERICK W. From St. John's Church, Waterloo, Ontario, assistant pastor. To St. Luke's Church, Kingsdale, Ontario. 34 King St. W.

SLOVAK ZION SYNOD

CHERVIK, JOHN, JR. From ALC. To Slovak Church, Duquesne, Pa. 312 Viola Ave.

SOUTH CAROLINA

STOCKMAN, ENOCH D. From St. Luke's Church, Florence, S. C. To Clemson, S. C., student pastor and pastor of Clemson Lutheran group. 10-E Daniels Dr.

VIRGINIA

SCHRODER, PETER C. From Holy Trinity Church, Elberton, Ga. To Richmond, Va., mission. Monument Ave. and Horsepen Rd.

ULC CALENDAR

NOV.

1- 2. Woman's League, Gettysburg College. Annual convention. Gettysburg, Pa.
4. Brotherhood Convention. Indiana Synod. Grace Church, Elkhart
10-11. Luther League Convention. Kansas Synod. St. John's Church, Salina
13. Brotherhood Convention. North Carolina Synod. St. John's, Salisbury
13. Brotherhood Convention. Virginia Synod. College Church, Salem
16. Brotherhood Convention. South Carolina Synod. Wittenberg Church, Leesville
17. Brotherhood Convention. Central Pennsylvania Synod. St. Paul's Church, York

DEC.

5- 7. Combined meeting, ULCA Boards. Buck Hill Falls, Pa.

Religious Books from the WESTMINSTER PRESS

The Craft of Sermon Construction

By W. E. SANGSTER, author of *The Craft of Sermon Illustration.* This new Westminster Source Book is a convenient handbook of step-by-step instructions. "Demonstrates a thorough knowledge of the American pulpit. The most complete and practical consideration of the subject written in recent years. It speaks to the needs and in the language of our own generation rather than of 2 or 3 generations ago."—*The Pulpit.* *$3.00*

Worship Aids for 52 Services

By FRIEDRICH REST. A book of services for the great days of the traditional church calendar, and for "special services" generally observed in the churches. A practical guide for worship in both urban and rural parishes where more formal services are becoming popular. *$3.50*

The Gospel of God

By ANDERS NYGREN. Translated by L. J. TRINTERUD. A brief, popular introduction to the theology of one of Europe's most widely known and best loved Churchmen: Anders Nygren, Bishop of Lund, Sweden. *$2.00*

The Scandal of Christianity

By EMIL BRUNNER. Composed of five lectures given at the invitation and under the auspices of McCormick Theological Seminary in 1946, this little book will be of great interest to ministers and students who are followers of Brunner. This is Brunner's most popular and easily read book. *$2.00*

AT ALL BOOKSTORES, THE WESTMINSTER PRESS, PHILADELPHIA

in conclusion . . . . . .

SINCE ITS EARLIEST DAYS, the government of the people of the United States has accepted the principle of separation of Church and State. This means that no church body is to be given preferential treatment by the government, nor is the government to have direct relationships with any religious group.

The first breach in this wall of separation on the federal level came some years ago when President Roosevelt as a "war measure" sent a personal envoy to the Vatican. The subterfuge of "personal envoy" made it unnecessary for Myron C. Taylor's appointment to be ratified by the Senate, which must act only on official diplomatic appointments.

LAST WEEK PRESIDENT TRUMAN deliberately took a step contrary to the expressed wishes of the great majority of American Protestants when he nominated General Mark Clark as official U.S. Ambassador to the Vatican.

Acting only a few hours before Congress adjourned, Mr. Truman made certain that no immediate Senate action could be taken. This was evidently done in expectation that the furore which the appointment was certain to arouse would die down before Congress reassembles.

Justification for this infringement of accepted U.S. principles is the "strategic importance" of the few acres of Vatican soil, the need for an American ear at the valuable "listening post" which the Vatican offers, and the common cause against communism which is being made by the U.S. and the Roman Catholic Church.

Each of these claims has been clearly proven fallacious during the past few years. Either the President is misguided, or he is subject to powerful Roman Catholic pressure which should not be tolerated in a land where that church is a small minority and which would also reveal a startling moral weakness in the head of the government.

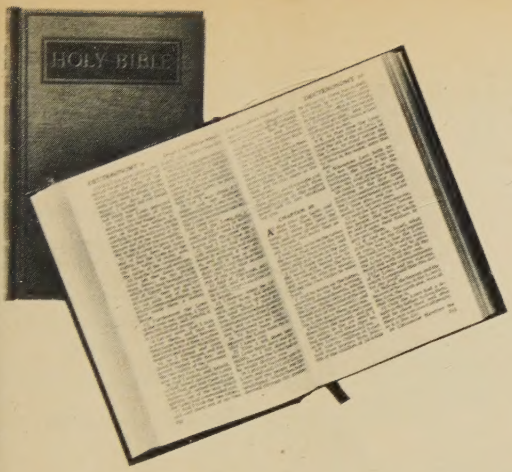
While he probably never intended it so, Mr. Truman set the theme for thousands of Reformation Sunday sermons throughout the length and breadth of the land. If ever there was a call to "stand fast in the liberty wherewith Christ has set us free" it came in rebuttal to the Truman announcement.

CHURCHES AND INDIVIDUALS must speak out before the Senate considers the President's nomination. Letters, telegrams and personal appeals will do a great deal toward helping Congress understand the wishes of the people. The Roman Catholic hierarchy will pull every string at its disposal to insure Senate ratification for the establishment of the embassy. Once made, such a link would be extremely difficult to break. However, even if moral fibre in the White House is weak, there may be enough Senators who will uphold American principles, defeat the appointment and prevent establishment of official relations between the U.S. and a church body.

Members of the ULCA may want to be reminded of action taken unanimously at the 1950 Des Moines convention. The church voted to "reaffirm its belief in the absolute separation of Church and State and record its unalterable opposition to the establishment of any kind of diplomatic relations, or resemblance thereto, between the United States Government and the Vatican or any other religious group."

That resolution stands as the action of the Church. Every member should stand behind it.

—ALBERT P. STAUDERMAN



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To the chief Musician, to Jĕ-dū'-th
A Psalm of David.

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God: from him *cometh*
salvation.

2 He only *is* my rock and
salvation; *he is* my defenc

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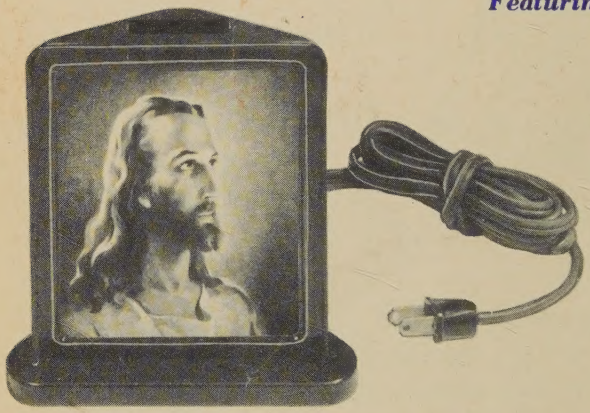

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